

MATERIALS

FOR A

RURAL AND AGRICULTURAL GLOSSAR

OF THE

NORTH-WESTERN PROVINCES AND OUDH.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS

1879

Gloss, s v
 7 Wilson, Gloss, s v

2 The various parts of the common plough are as follows —

⁸ Elliot, Gloss, II, 342
 Azamgarh Sett Rep, p 110

(a) The beam—In the eastern districts *haras*⁸ or *haris*,⁹ to the west *halas*,⁹ and in East Oudh *har*¹⁰

⁹ Elliot, Gloss, II, 342

¹⁰ Carnegie, K T, s v hal

¹¹ Carnegie, K T, s v hal

¹² Elliot, Gloss, II, 342
 Gaz, N W P, III, 471

¹³ Azamgarh Sett Rep, p 110

¹⁴ Elliot, Gloss, II, 210

¹⁵ Carnegie, K T, s v

¹⁶ Elliot, Gloss, II, 342

¹⁷ Wright, Memo, Cawnpur, p 5
 Elliot, Gloss, II, 312

¹⁸ Elliot, Gloss, II, 342

¹⁹ Gaz, N W P, III, 227

²⁰ Wilson, Gloss, s v

²¹ Sett Rep, p 110

²² Wright, Memo, p 5

(b) The body—In the Central Doab and Gorakhpur *lūn*,¹¹ in the Doab and North-Western Provinces, generally, *hal*,¹² *nūngal*¹² or *nagrd*¹²—in Gorakhpur *Jangha*, and in Azamgarh *har*¹³—in East Oudh *agwasi*¹⁴—in other parts of Oudh *pato*¹⁵

(c) The handle or stilt—*hathuli*,¹⁶ *hathu*,¹⁶ *chuyo*,¹⁷ *muthu*¹⁷ (East Oudh and Gorakhpur) In Gorakhpur, however, *muthu* properly means a knob at the end of the body. In Benares *chandauli*,¹⁸ in the Upper Doab *tindri*,¹⁹ in other places *chandauli*?,²⁰ in Azamgarh *parihat*,²¹ in Cawnpur *lur*²¹ or *lūrat*²² is the step, and *paretha*²² is the stilt

(d) The notches on the beam by which the share is raised or lowered—

In Gorakhpur *arband*,²³ and in other places *lūrd*, *banel*,²² *narhel*²² or *banel*²³

(e) The sole in which the share is fixed—*panhāri*,²⁴ *paraatha*,²⁴ in the Upper Doab *pathā*,²⁵ in Cawnpur *parhar*²⁶—in the Doab *parihari* or *parūri*, in Bareilly *parhar*²⁷—in Oudh *khod*²⁸ and in Gorakhpur *dābi*

(f) The share—In the east districts *phar*—in Cawnpur *phārā*,²⁹ in the Central Doab *phāro*, in the Doab, generally, *phdla*,³⁰ *chau*,³⁰ or *lūca*³⁰ In the Upper Doab the circular piece of iron fixed on the share to prevent it going too deep is *lathā*,³¹ and the *lharuā*³¹ is a peg to prevent the share slipping off the sole.

²³ Elliot, Gloss, II, 342

²⁴ Gaz, N W P, III, 471

²⁵ Elliot, Gloss, II, 342

²⁶ Elliot, Gloss, II, 342

²⁷ Wright, Memo, p 5

²⁸ Bareilly Sett Rep, p 66

²⁹ Carnegie, K T, p 265

³⁰ Wright, Memo, p 5

³¹ Elliot, Gloss, II, 342

³² Gaz, N W P, III, 471

pegs used to fasten the different parts together

20 2770
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wedge fixing the beam into the body—
(Gorakhpur and Azamgarh as well as Cawnpur);
Doab *banel*²⁴ in the Central Doab *ghangro*²⁵ and
phl, in Oudh *birol*²⁶ *barail*²⁶ or *maráchar*²⁶

¹ Elliot, Gloss., II, 342.
²⁴ Azamgarh Sett. Rep., p 110 Wright, Memo., p 5
²⁵ Gaz. N-W P., III, 471
²⁶ Gaz. N-W P., IV
²⁷ Carnegy, K T, s v hal

²⁸ Elliot, Gloss., II, 342

wedge is sometimes added, which is known as
Central Doab *parel katri*, or *lilli*, and in East
Oudh *ropi*

2. The wedge or peg connecting the beam and
body is in Gorakhpur *dánt*, in Azamgarh *tareli*²⁸ in Cawn-
pur *pachmái*²⁹

²⁸ Sett. Rep., p 110

²⁹ Wright, Memo., p 5

3 The wedge which holds the share and sole in
the body, in Gorakhpur *agrá*, in Azamgarh *pátá*³⁰ in
other parts of the province *pachela*³¹ *pachhúá*³¹ *phanná*³¹
*agma*³² (Cawnpur), in Central Doab *pachhmaná* or *pachhuu*,
and in Benares *nareli*

³⁰ Sett. Rep., p 110

³¹ Elliot, Gloss., II, 342

³² Wright, Memo., p 5

(h) The yoke—In the western districts *juá*³³ and to the
east *juáli*. The Upper bar of the yoke is *juá* in the western
districts, and to the east, generally, *juáli*, and in Azamgarh
*juá*³⁴. The lower bar is *tarmachá*³⁵ *tarmánu* (Gorakhpur),
and in the Central Doab *tarunchu* or *macheri*. The outer pin
which joins the two bars is known throughout the province as
*gata*³⁶ which in Gorakhpur, likewise means the inner pin, which
in other places is usually called *gata*³⁷. These inner pegs are
also known as *gallír*³⁸ *samhal*³⁸ or *pachai*³⁸

³³ Elliot, Gloss., II, 342.

³⁴ Sett. Rep., p 110

³⁵ Elliot, Gloss., II, 342.

³⁶ Elliot, Gloss., II, 342

³⁷ Elliot, Gloss., II, 342

³⁸ Elliot, Gloss., II, 342.

(i) The leather thongs which attach the yoke to
the beam of the plough, are, in Gorakhpur, *dudli*, and in
other places *nálhá*, *ári*, *nará* or *jogra nareli*, *nurlá* (Upper
Doab)

(j) The ropes which go round the bullocks'
necks, are, in Gorakhpur *jemtar* and in other parts *jold*

(k) The projecting knob in the middle of the
upper part of the yoke round which the thongs which
attach it to the beam are fixed are, in Gorakhpur, *dilla*, and in
Benares *mahádeva*³⁹

³⁹ Elliot, Gloss., II, 342

(l) The notches near each end of the yoke to
which the ropes which go round the bullocks' necks are pitched
are *lári* in the eastern districts

(m) The mould boards are *pará* if made of one piece of
wood, *palhá* if of two.

⁴⁰ Elliot, Gloss., II, 341
Wright, Cawnpur, Memo., p 6

A drill plough is *hataaur*⁴¹ or *bansa*⁴². The bamboo pipe
is *bansa*⁴³ (Etr.). In the Central Doab (Delhi), *chongá*⁴⁴ (Cawn-
pur) also *nal* or *nal*. The cup at the top into which the grain
is poured is *dará*⁴⁵ or *dará* in the east, and *rumá*⁴⁶ in the
west also in the Upper Doab *rumá*⁴⁷

⁴¹ Elliot, Gloss., II, 342

⁴² Elliot, Gloss., II, 342

⁴³ Gaz. N-W P., IV, 25

⁴⁴ Wright, Memo., p 5

⁴⁵ Elliot, Gloss., II, 228

⁴⁶ Gaz. N-W P., III, 471

The sharpening of the ploughshare is *husáut* (Mathura)

⁴⁷ Growth, Memo., Gloss., p 5

When a man wishes to plough deep he harnesses the yoke
higher up on the beam

This is called in the Upper Doab *bagu*⁴⁸. Light ploughing
is done in the same way and is known as *akuláya*⁴⁹.
This is called, respectively *akulá* and *akulá* in Gorakhpur.

⁴⁸ Gaz. N-W P., III, 471

SECTION II — SPADES AND HOES

¹Gaz, N-W P, IV, 515
²Gaz, N-W P, IV, 515
 Bareilly Sett Rep, p 67
 Wright, Memo, Cawnpur, p 6

³Wright, Memo, Cawnpur, p 6

⁴Gaz, N-W P, IV, 515

⁵Gaz, N-W P, IV, 515

Bareilly Sett Rep, p 67

⁶Wright, Memo, p 6

⁷Elliot, Gloss, II, 333

⁸Elliot, Gloss, II, 333

⁹Elliot, Gloss, II, 334

¹⁰Elliot, Gloss, II, 334

¹¹Gaz, N-W P, IV, 515

¹²Sett Rep, p 116

The *pharwa*¹ or *pháorá*² is a large hoe or spade. In Azamgarh the *pharusá* is a broad hoe. The *kudár*,³ *kudrá*,⁴ *kudari*, or *kudáhi* has a narrower blade. The *kasi*⁵ is a smaller mattock. The *kilwa*⁶ is an implement like the *pharusá*. The *bel*⁷ is a kind of spade, and the *belchah*,⁸ *belcha*,⁸ or *belah*,⁹ is a small mattock.

The handle of these implements is called *bent*, which becomes in Rohilkhand *bítá*¹⁰ and in Delhi *bintá*¹⁰. The end of the handle is *húra* in the eastern districts. To the west the ring in the blade in which the handle is fixed is *pári*,¹¹ and to the east *pásá*. The curved part of the blade is in Azamgarh *lábh*.¹²

SECTION III — HARROWS

Harrows may be divided as follows —

1st — The flat plank dragged along the ground to break the clods after ploughing, while a man stands on it to give it weight.

This implement is known as *hengá*,¹ *sohágá*,² *má*,² *mā wā*² (Upper Doab) *sirāwan*,² *pator*,² *pakhan*,⁴ (Doáb and Bundelkhand) *patelá*⁵ (Doáb and Rohilkhand), *patri*² or *dandela*.²

The part to which the hauling ropes or thongs are attached is *marwah*.⁶ The pegs to which the ropes are fastened are in Cawnpur *leorá*⁷ and in the eastern districts *khunti*.

The hauling ropes are in the east districts *barha* (Gorakhpur) or *barah*⁸ (Azamgarh), in Cawnpur *baghan*,⁹ and in the Upper Doab *guriya*.

2nd — The cylindrical roller *rart*¹⁰ (Rohilkhand), *lulna* (Lower Doáb and Benares), *belan*¹¹ (Lower Doab and Benares), *gheri*¹¹ (Delhi and Upper Doáb), *gírari*¹¹ (Delhi and Upper Doáb), *lolhu*¹¹ (Delhi and Upper Doáb), *lakar*¹² (Upper Doab) *dhaláphor*¹² or *dheláphor*¹² (Upper Doab), *úd*¹² or *or*¹² (Upper Doab) *tor*¹² (Upper Doab).

The block itself is called *lakar*¹² (Upper Doab). The pivots on which it works *chul*¹³ (Upper Doab), the traces fastened to the yoke *guriyá*¹³ (Upper Doab).

3rd — The harrow made of two parallel planks joined together—in Delhi and the Doáb *mainrá*, *sohaga*,¹⁴ and in Rohilkhand *sohal*.

4th — The harrow with teeth, for eradicating grass and weeds—in the Upper Doab *gahan*¹⁶ or *dahan*.¹⁷ The teeth are *khunti*¹⁷ (Upper Doab).

5th — A bundle of thorns dragged over a field for the same purpose in Delhi and Upper Doab *dhin/har*¹⁸ or *phalsa*.¹⁹

SECTION IV — RAKES USED IN FIELD WORK

The *khurá*¹ in Rohilkhand is a heavy wooden rake used to collect weeds. It is sometimes also employed to rake and soften the surface of a field which has been baked hard by the sun after rain or irrigation. The *lidar*² is a sort of rake or harrow, worked by oxen to loosen the soil and

¹Elliot, Gloss, II, 339

Gaz, N-W P, IV, 514

²Elliot, Gloss, II, 339

³Elliot, Gloss, II, 339

Gaz, N-W P, III, 471

⁴Elliot, Gloss, II, 339

Wright, Memo, Cawnpur, p 6

Gaz, N-W P, I, 87

⁶Elliot, Gloss, II, 339

Wright, Memo, Cawnpur, p 6

Bareilly Sett Rep, p 67

⁷Elliot, Gloss, II, 339

⁸Wright, Memo, p 6

⁹Sett Rep, p 110

¹⁰Wright, Memo, p 6

¹¹Bareilly Sett Rep, p 67

¹²Elliot, Gloss, II, 339

¹³Elliot, Gloss, II, 339

¹⁴Gaz, N-W P, III, 471

¹⁵Elliot, Gloss, II, 359

¹⁶Elliot, Gloss, II, 339

Bareilly Sett Rep, p 67

¹⁷Elliot, Gloss, II, 307

¹⁸Gaz, N-W P, III, 421

¹⁹Elliot, Gloss, II, 296

²⁰Gaz, N-W P, III, 474

¹Bareilly Sett Rep, p 67

²Wilson, Gloss, p 2

extrinsic weeds from a crop of young rice. The *dantdoli*³ is a harrow or rake with teeth. The teeth are called *dant*. The *datara*⁴ in Rohilkhand is a rake used for collecting cut grass. The *pachguriya*⁵ is a small rake used in the Central Doab for scattering indigo seed after sowing.

³Elliot, Gloss, II, 297⁴Elliot, Gloss, II, 199⁵Gaz., N-W P, IV, 515

SECTION V — PICKAXES AND PITCHFORKS, &c

A pickaxe is *gaidā* or *awāṭ*¹ (eastern districts), *sumbhat*² in Azamgarh is a pickaxe used for digging the calcareous nodular limestone (*kanlar*) employed in metallurgical works.

¹Elliot, Gloss, II, 224²Azamgarh Sett. Rep., Gloss, s. v.

The dredger used in well sinking is *gham* and the pointed iron spear used in tapping the spring in a well is *sāng*³ (Cawnpur).

³Wright, Memo, p. 10

A pitchfork for removing grass, &c, is *gandā* or *laggi* (Central Doab), *phūṭi*¹ is a sort of rake for collecting manure. The *ankri*² is a forked stick for pulling down fruit from trees.

¹Nawādir ul alfāz, s. v.²Carnegy, K. T., s. v.

SUB-DIVISION II — IMPLEMENTS USED IN SOWING, WEEDING AND IRRIGATION

SECTION I — BASKETS

The *bhogiyā*¹ and in Gorakhpur the *oriyā* and *binauth* are used specially by the sower, there are likewise several other kinds of baskets used indiscriminately for this and other domestic and agricultural purposes. The *changal*² and the *mauni*³ are small straw grain baskets. The *dhalā*⁴ (Azamgarh) is a large open basket, and in the same district the *ghānpā*⁵ is a wicker basket for carrying wild fowl or clothes. The *khāncha* or *tolra* is a large coarse basket made of twigs of *cytisus* or *arhar* (arhar) or tamarisk (*ghau*), &c. A smaller basket of the same kind is known as *khānchi*, *khachiyu*, *hancholi* or *lha-choli*⁶. The *dagrā* or *dagri*⁷ in Azamgarh is a large shallow basket. The *lurui*⁸ (Azamgarh) is a little basket made of the stalks of the *munj* grass. The *daliah* is a basket generally made of bamboo used in sowing and winnowing. The *chitri* is a broken basket. The *ghanpu*⁹ is a little basket with a lid. The *ghawri*¹⁰ is a large open basket made of twigs of tamarisk (*ghau*), *deli*¹¹ is a basket in which wild fowl, fish, or young pigs are kept, *chhoj*¹² is a winnowing basket. *Ganyā*¹³ (Azamgarh) is a basket in which fish are caught. *Bondhi* in the Upper Doab is a basket for carrying molasses. In Azamgarh *bhauka*¹⁴ or *bhauṭi*¹⁵ is a small basket with a wide mouth. *Tarauṭi*¹⁶ is a basket made of tamarisk for carrying refuse. The *tāp*¹⁷ is a basket under which chickens are kept. *Batti* are in Azamgarh twigs of tamarisk for weaving baskets. These are also called *sul*.

¹Wilson, Gloss, s. v.²Elliot, Gloss, II, 277³Oudh Gaz., III, 122⁴Sett. Rep., Gloss, s. v.⁵Elliot, Gloss, II, 265⁶Azamgarh Sett. Rep., Gloss, s. v.⁷Elliot, Gloss, II, 335⁸Elliot, Gloss, 252⁹Nawādir ul alfāz, s. v.

SECTION II — BROOMS

These are used for various agricultural and domestic purposes.

The ordinary sweeper's broom is *ghau*. The broom used by women in sweeping out the house is *barhi* (so called because the family is supposed to prosper [*barhi*]). The *buhari* or *buharni* are also house brooms. The broom used for sweeping up the grain on the threshing floor is in Rohilkhand *curhet*¹, and in Gorakhpur *kunchā*² or *sehuthan*.

¹Bareilly Sett. Rep., p. 7

²Sett Report, Gloss, s. v

³Gaz, N-W P, IV, 514

The long twig broom used for sweeping up leaves and rubbish is in the east districts *lharhará* or *luchara*² (Azamgarh) The *palcat*² (Azamgarh) is a broom made of palm leaves In the Central Doab the *khaneid*² is a broom made of twigs of the cotton plant with which the sower distributes cotton seed in the beds

SECTION III — IMPLEMENTS USED IN WEEDING, &c

¹Gaz, N-W P, IV, 515
Wright, Memo, Cawnpur, p 6

²Azamgarh Sett, Rep, p 100

The *khurpá*¹ is a sort of hoe used for loosening the earth round young plants or in weeding Of this the iron blade is *lhurpa*² the handle *bent*² the iron ring fastening in the blade *sám*² the spike of the blade which goes into the handle *ná*² or *dánri*²

³Gaz, N-W P, IV, 575

The *khurpi* is a smaller instrument used for scraping grass or weeding The *kharpádari*³ (Central Doab) is a sort of spud used in transplanting tobacco

SECTION IV — IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

For making the beds in a field for irrigation (*kuyiri*) an implement with a handle and board fixed at the bottom like a rake without teeth, is used One man holds the handle while a second pulls it towards himself with a rope

¹Wright, Memo, p 6
²Wright, Memo, p 6
Elliot, Gloss, II, 364.
³Elliot, Gloss, II, 364
⁴Gaz, N-W P, IV, 515

This implement is known in Cawnpur, as *páchhi*¹ *lárih*² or *kuyári*¹ in the western districts as *jandrá*² or *mány*² in the Central Doab as *pálhi*⁴ or *pharáhi*⁴ and in Gorakhpur as *pharahi*

In the eastern districts a wooden shovel is used in distributing the water in the field, and is called *hathá* or *hathr*.

The other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation

SUB-DIVISION III — APPLIANCES USED IN FIELD WATCHING

SECTION I — THE SLING

This is called in Gorakhpur *dhelwáns*, and in other places *gophand*¹ *gophani*² *gophá*²

¹Elliot, Gloss, II, 330
²Wilson, Gloss, s. v gophang.

SECTION II — THE SCARECROW

This is known as *dhohá*¹ *uyhá* (Rohilkhand) In the Central Doab *oyhá*¹ or *oppo*¹ in Delhi *daráwa*, in Azamgarh *tainá*² in other places *bygáhi*³ *dharalla*² *dhúhi*² in Gorakhpur *goiá* and *lírá*, other terms are *darallá*² and *bechol á*⁴

A scarecrow pulled by a string and hung on a tree is in Gorakhpur *lathá* or *latháta*, and in the Upper Doab *dhá* or *lathara*

Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Azamgarh *dithauna*⁵ and in Gorakhpur *lathá* *hanri* from *lathá* *h* *soo*

¹Sett Rep, Gloss, s. v

SECTION III.—THE WATCHMAN'S PLATFORM.

This is known as *achhi* in generally in the east districts *manchā* or *maul* in *warhala* in Delhi as *danne* or *jaunda*,¹ in Delhi and Rohilkhand *tur*,² in the Doāb as *mattula*,³ *menā*,⁴ or *maur*.⁵

¹Ellot, Gloss, II, 229²Falst, Gloss, II, 229
³Sett Rep, p. 77⁴Sett Rep, Gloss, p. 77

The shed over the platform is *thachhi* in Azamgarh

SUB-DIVISION IV.—IMPLEMENTS USED IN HARVESTING

SECTION I.—THE SICKLE OR REAPING HOOK

This instrument is known as *hamra*,¹ *hamra*,² *hamra*,³ (Azamgarh), *danti*,⁴ *daranti*,⁵ *dānā* or *dānā*.⁶

¹Gaz, N.W.P., III, 55²Sett Rep, p. 117³Ellot, Gloss, II, 229⁴Falst, Gloss, II, 229⁵Ellot, Gloss, II, 229

The curved part of the blade is in the east districts *chahi* or *harhi*—the straight part *ner*, and the handle *bat*.

SECTION II.—THE WINNOWER SHREY

This in Delhi *J'la*,¹ in Bundelkhand *sarad*,² in Azamgarh *serica*,³ in Rohilkhand and the Upper Doāb *part* or *part*,⁴ in Benares *parzuta*,⁵ in the Lower and Central Doāb *parti*,⁶ in Gorakhpur *chauri*, in other places *part* or *part*.⁷

¹Ellot, Gloss, I, 244²Sett Rep, Gloss, p. 77

SECTION III.—RAKES USED ON THE THRESHING FLOOR

The *jeli*,¹ is a kind of pitchfork or rake. In the eastern districts the *prachi*,² or *pan-jangur*,³ has five prongs. The *dhani*,⁴ or *dhani*,⁵ is smaller than the *jeli*, and has curved prongs, and is used by a man sitting down. The *chahi*,⁶ or *dambhi*,⁷ is similar to the *jeli*. The *chahi* (Gorakhpur) is a curved stick used for pushing the sheaves under the bullocks' feet, while the grain is being trodden out. In Bareilly the *parchhi*,⁸ is a small wooden five-pronged rake used for raking up the grain and chaff.

¹Falst, Gloss, I, 244²Ellot, Gloss, II, 229³Ellot, Gloss, II, 229⁴Ellot, Gloss, II, 229⁵Ellot, Gloss, II, 229⁶Ellot, Gloss, II, 229⁷Ellot, Gloss, II, 229⁸Sett Rep, p. 67

SECTION IV.—GRANARIES

These are of three kinds—

1st—A structure of straw or brushwood in the open air.—This is generally known as *bat*,¹ or *bat*,² in Rohilkhand *chauri*,³ and in the Upper Doāb *lot*.

¹Gaz, Oudh, III, 122²Ellot, Gloss, II, 229³Ellot, Gloss, II, 229

2nd—Under ground pits for storing grain are called *chauri*,⁴ or *Had*,⁵ in the Doāb *lot*,⁶ or *lot*,⁷ in Partabgarh *garh*,⁸ or *Had*,⁹ and in Gorakhpur *chauri* or *chahbacha*. In Azamgarh *gar* is a grain pit in the open over which a shed is erected.

⁴Ellot, Gloss, II, 229⁵Ellot, Gloss, II, 229⁶Ellot, Gloss, II, 229⁷Ellot, Gloss, II, 229⁸Ellot, Gloss, II, 229⁹Ellot, Gloss, II, 229

3rd—Granaries inside the house. The *delri* in the eastern districts is a granary made of straw and mud. The *jabra* or *jabri* is of larger size and is generally made of sun-dried bricks. The *lot*,¹ (Partabgarh) the *lot*,² or *lot*,³ of Azamgarh, the *lot*,⁴ of the Doāb are closets of sun-baked mud for grain. The *dhani* in Gorakhpur is a wattle receptacle smaller than the *delri*. In Gorakhpur *chauri* is the support of the granary, *pihān* or *dhapi* is the cover *parhi* the bottom, and *ān* the hole through which the grain is removed. *Udā*,⁵ in Azamgarh is the roof of the granary.

¹Gaz, Oudh, III, 121²Sett Rep, Gloss, p. 77

An enclosed space for grain is *the*

In the east districts various vessels are used for grain—the *lunra*, *mat* &c. The mouths of these are covered with earth called *mator*.

SUB-DIVISION V—IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE

FEEDING AND WATCHING.

SECTION I—THE FODDER CUTTER

1st—This is called *gandási*,¹ *garási*,² *gandásá*,³ *ganrás*,⁴ *garáo*⁵ (Central and Lower Doab) or *gadási*⁵ (Rohilkhand)

In Azamgarh the broad wooden part over the blade is called *jah*,⁶ the blade *ganrás*,⁶ the handle *muthá*,⁶ the nob at the end of the handle *gánth*, and the spiked part of the blade which goes into the handle *lhurá*⁶

SECTION II—THE BLOCK ON WHICH THE FODDER IS CUT

This is in the eastern districts *nsuhá*

SECTION III—THE FEEDING TROUGH

This is known as *nánd* or *nád* or *lárk*³ (Upper Doab) *char n*¹ is an earthen feeding trough

SECTION IV—THE MUZZLE AND BLINKERS.

The cattle muzzle is known as *chhunká*¹ (Upper Doab), *mukhá*,² *mushká*,² *jáb*² (Rohilkhand and Doab) *lhontá*² (Benares) *muská*² (Bundelkhand) *jáb*³ or *jáb*³ (Gorakhpur), *munk-chhunká*³ or *munchá*³

Blinkers for cattle or horses are *andhyá*⁴ or *andhwat*⁴ (Azamgarh) Those used for cattle in an oil-press or sugar mill are *dhoká* in the eastern districts In Azamgarh *par-chhá*⁴ is a piece of cloth tied over the blinkers

In Azamgarh *dhathá*⁴ or *dhathi* is a piece of wood tied round a bullock's mouth to prevent it from eating

SECTION V—THE WHIP AND GOAD

The whip used in driving bullocks is *painá* or *pain* (Gorakhpur) The lash is *sántá* or *patáki* (Gorakhpur) *Phundá* in Gorakhpur is the thong at the end of the lash The spike at the end of the handle is *ár*² or *ará*²

An elephant goad is *anlus*, and the stick used for beating an elephant is *gaybál* In Azamgarh *dhokana*³ *satahú*³ or *ghan'ahá*³ is a short stick for driving cattle

A horsewhip is *kora* or *chábul* and a spur *kantá*

SECTION VI—HOBBLES FOR CATTLE

These are called *chhán*¹ or *chhand* in the eastern districts A piece of wood tied to the neck of a vicious or run-away animal is in Azamgarh *tharak*¹, *thelur*¹ or *dharal*¹ A cattle chain is *zanjir* or *beil* (eastern districts)

SECTION VII—ROPES

1st—Those used with cattle

Paghá in the eastern districts is a rope used in tethering cattle *Pandhá*¹ is used elsewhere in the same sense In Azamgarh *khuran*,² *khuran*,² or *qorani* is a tethering rope by which cattle are tied by one foot to a peg, *chhurli*² in Azamgarh is a double tether for wild cattle held by two men round the animal's neck

¹Elliot, Gloss, II, 317

Bareilly Sett Rep, p 67

²Elliot, Gloss, II, 317

Gaz, N-W P, IV, 515

³Gaz, N-W P, IV, 515

⁴Gaz, N-W P, IV, 515.

Wright, Memo, Cawn-

pur, p 6

⁵Elliot, Gloss, II, 320

⁶Sett Rep, p 101.

¹Wilson, Gloss, s v.

²Gaz, N-W P, III, 473

¹Elliot, Gloss, II, 264

Gaz, N-W P, III, 474.

²Elliot, Gloss, II, 264

³Elliot, Gloss, II, 349.

⁴Sett Rep, Gloss, s v.

¹Bareilly Sett Rep, p 67

Elliot, Gloss, II, 218

²Elliot, Gloss, II, 218

³Sett Rep, Gloss, s v

¹Azamgarh Sett Rep, Gloss, s v

¹Nawadur ul alfaz, s v
Sett Rep, Gloss, s v

2nd — Ordinary Ropes

An ordinary rope is *rasari*, *rasari* (Gorakhpur) *dor* or *jeuari*. In Gorakhpur the string used in drawing water from a well with a brass vessel (*loti*, &c.) is called *dori*, while that used with an earthen pot (*ghari*, &c.) is *ubhan* or *bharatā*.¹ The knot round the neck of the vessel is *ubla* (eastern districts) or *phans* to the west, and in Azamgarh *aracm*.² In Azamgarh the rope used in drawing water from a well is *chhor*,³ and *panchhor*⁴ is a small piece of rope attached to the vessel, and then tied on to the regular well-rope. *Lenjur*⁵ or *lenjuri*⁶ in Azamgarh is a thick well-rope.

¹ Nawadir-ul-alfaz, s. v.² Sett Rep, Gloss, s. v.³ Gaz, N-W P, IV, 512⁴ Barrell Sett Rep, p. 67⁵ Elliot, Gloss, II, 274⁶ Barrell Sett Rep, p. 67.

Wright, Memo, p. 13

⁷ Sett Rep, p. 103.⁸ Sett Rep, p. 103.⁹ Elliot, Gloss, II, 200¹⁰ Wright, Memo, p. 6¹¹ Sett Rep, Gloss, s. v.¹² Elliot, Gloss, II, 351¹³ Elliot, Gloss, II, 351¹⁴ Gaz, N-W P, III¹⁵ 474¹⁶ Fallon, Dict, s. v.¹⁷ Nawadir ul alfaz, s. v.¹⁸ Elliot, Gloss, II, 307¹⁹ Gaz, N-W P, III, 474,

Elliot, Gloss, II, 307

²⁰ Elliot, Gloss, II, 338,²¹ Elliot, Gloss, II, 212²² Gaz, N-W P, III, 473²³ Nawadir ul-alfaz s. v.²⁴ Sett Rep, Gloss, s. v.²⁵ Elliot, Gloss, II, 318

The rope which is used in working the irrigation lever, (*dhenli*, &c.) is *barā*,¹ (Central Doab,) *bart*,² *lao*,³ *rasu* (Gorakhpur) *bareri*⁴ (Cawnpur) *barhi* (Gorakhpur). In Azamgarh *barhi*⁵ or *nār*⁶ is the thick rope, and the short rope joining it and the bucket by a slip-knot is *chhor*.⁷

The strings used in working the irrigation swing basket are known as *dau*,⁸ *jutā*⁹ or *joṭi*,¹⁰ and in Gorakhpur *dau*, *gorā* is a smaller rope used for the same purpose. The ropes used for dragging a harrow are *barha* or *barahi* in Gorakhpur and eastern districts, *guryā* in the Upper Doab, and in Cawnpur *baghan*.¹⁰

In Azamgarh *gātūr*¹¹ or *gata*¹² is a rope for tying up bundles of sugarcane, *gūrhī*¹³ is an imperfectly twisted hemp rope or one made of straw for tying up bundles of crop, and *murā*¹⁴ or *murā*¹⁵ is a rope of stems of the *Cytisus cajan* (*arhar*) for tying up bundles. *Jenu* is a similar rope made of *Lusa* grass, *sūt* is thread for sewing or weaving and *suthi* is a wire. *Būn* is rope made of the stems of the *māny* grass. *Tara* is twisted string, *Bale*¹⁶ in the eastern districts is a rope made of the root of the *dhāk* tree. *Jentā*¹⁷ is a rope put round the roots of young trees to hold up the earth as they are being transplanted. *Barahi*¹⁸ is a thick hemp rope. *Junā*¹⁹ *jūn*²⁰ or *junar jūnd jūn*²¹ is a grass rope for cleaning vessels or tying up bundles.

Agāri or *galkhor* or *garlhor*,²² is a herd-rope for horses and *pachhar* is the heel-rope, *bagdor* is a rope for tying up a horse. *Paṇḍā*²³ is a heel-rope for a camel and *nāth* is a herd-rope for cattle, passed through the animal's nose. *Muzamma* is the thin rope tied round a horse's hocks.

SECTION VIII — PADS FOR CATTLE

These are known as *gāchhi*,¹ *gaddi*,¹ *gathi*,¹ *balhra*,¹ *palun*¹ (Gorakhpur,) *ludā*,¹ *padād*,¹ or *chhā*.² These words change in use. For instance, where the pad for an ass is *lura*, that of a bullock is *chhā-balhā*, and so on. An elephant's pad is *gaddi* or *galdā*.

SECTION IX — GRAIN BAGS AND PANIERS FOR LOADED CATTLE

These are *gathiyā*,¹ *ākhā*,² *khurjī*³ (Upper Doab,) *paṇ*, (Upper Doab) *pāḥal*,⁴ and in Azamgarh *joṭā*,⁵ or *chhantī*⁶ one of the paniers is called in the Upper Doab *mānch*.⁷ If made of hemp fibres such bags are called *bhangeldā*⁸ or *ganjeh*,⁹ *bora* is a rice sack,

SECTION X — CANVAS OR TARPAULIN COVERS

¹Navádír-ul-alfaz, s v
²Azamgarh Settlement
 Report, Gloss, s v.

These are *pákhar*,¹ or *tarpá*,¹ *landhelá*,² is a body cloth put over bullocks in the cold weather

SECTION XI — THE GRAIN-BAG FROM WHICH ANIMALS ARE FED

¹Navádír u' alfáz, s v

This is *gaun*,¹ for cattle, and *tolá* for horses

SECTION XII — DAIRY UTENSILS

¹Elliot, Gloss, II, 352
 Gaz, N-W P, III, 474
²Elliot, Gloss, II, 331

1st the milk pail.—*Jhákari*,¹ *dohni*,¹ or *gorasi*,² and in Gorakhpur *gonchá* or *gonchi*.

2nd vessels used in the manufacture of clarified butter — (*ghí*)

¹Elliot, Gloss, II, 352
²Elliot, Gloss, II, 293
 Gaz, N-W P, III, 474

Kadhauri,³ *jamauni*,³ *biloni*,³ *bharuká* (Gorakhpur) *kahathari* (Gorakhpur) or *dahenri*⁴

The churn — *Kamori* (Gorakhpur) *chati*, *kahathari* (Gorakhpur)

To churn is *biloná*,¹ or *mahná* (Gorakhpur)

¹Navádír-ul-alfaz, s v.

The stirrer or stick moved in the churn is *rai*,¹ *badhāvōñ*, and in Gorakhpur, *mahni*, *mathaná*, or *khailar*.

The rope with which it is twisted is *luchná* in Gorakhpur

The vessel for holding the clarified butter is in Gorakhpur, *gora*, and the leather vessel in which it is exported is *luppi*

SUB-DIVISION VI — APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

SECTION I — THE COUNTRY CART.

THE ordinary cart is called *qári* or *gárlí*, *lanhuyá* or *chhakli*. *Rath* is a lighter cart used by rich people and women. The *bahli* is a similar cart of a smaller kind. The *ellá* is a two-wheeled light trap, generally drawn by a pony. In Bundelkhand the *sadahá*,¹ is a light rude cart used for conveying country produce. The *dahmarda* is a large cart calculated to hold ten men. A cart drawn by one pair of bullocks is *dobardá* or *dobaldá* with two pairs *chaubardá* or *chaubaldá*. In a team of three bullocks the wheeler bullocks are in Azamgarh *dharui*,² and the leader *binrihá*² or *binraha*, and in a team of four the leading bullocks are called *juar*²

¹Gaz, N-W P, I, 87.

Settlement Report, Gloss,
 s v

The parts of the country cart are as follows—

1st,—the wheel — *Pahuyá* throughout the province in Cawnpur *pair*,³ and in Gorakhpur *challá*

²Wright, Memo, p 7 ff.

³Gaz, N-W P, III, 473

The spokes are in the Upper Doab *ari*,⁴ in Cawnpur *uró*,² and in Gorakhpur *údgay*

⁴Gaz, N-W P, III, 473
 Wright, Memo, Cawnpur, p 7 ff.
¹Elliot, Gloss, II, 321

The quadrant of the wheel is *putthi*,⁵ throughout the Province

The spikes which run from one felloe into the other are in Gorakhpur *johani* and the holes in which they are inserted *chheda*

The iron hoop round the nave is in the Upper Doab, *andhi*,⁶ and in the Lower Doab and eastern districts *ban*.⁷

⁶ Gaz., N.-W. P., III, 473.

⁷ Wright, Memo., Cawnpur, p. 7.

The iron axle box in the nave is throughout the Province *durān*.⁸

⁸ Gaz., N.-W. P., III, 473.
Wright, Memo., Cawnpur, p. 7.

When the edge of the wheel is bevelled to prevent wearing, it is called *nagar*,⁹ in Cawnpur, and in Gorakhpur *mangar*, or *chathar*, and in Gorakhpur when it is flat it is said to be *pithar*.

⁹ Wright, Memo., p. 7.

The lynch-pin is in the Upper Doab *chalel*,¹⁰ in Cawnpur *chalol*,¹¹ and in Gorakhpur *dhurlihi*, and in Gorakhpur the peg inside the wheel is *pharalli*.

¹⁰ Gaz., N.-W. P., III, 473.

¹¹ Wright, Memo., p. 7.

In Gorakhpur and Cawnpur the fend or washer of hemp inside the wheel is *khāndan*¹² and that outside *cherdi*.

2nd.—*The axle*—This is usually called *dhurā* or *dhuri*.

In some carts which are made particularly strong, the outer end of the axle passes through a piece of curved wood, which is fixed to the body of the cart outside the wheel. This piece of wood is called throughout the Province *panjani*,¹³ and in some of the western districts *bank*.¹⁴

¹³ Gaz., N.-W. P., III,

473.
Wright, Memo., Cawnpur, p. 7.

¹⁴ Elliot, Gloss., II, 321.

¹⁵ Gaz., N.-W. P., III,

473.
Elliot, Gloss., II, 321.

¹⁶ Wright, Memo., p. 7.

The bars which run transversely across the cart to which this piece is attached on both sides are known as *tikani*,¹⁵ *tihi*,¹⁶ or *syā*.¹⁷ According to Elliot,¹⁸ the *syā* are the pegs which fasten these bars to the pieces running outside the wheels. In Gorakhpur they are fastened together with ropes which are called *jant*.

¹⁷ Gaz., N.-W. P., III,

473.
Wright, Memo., Cawnpur, pp. 7 and 8.

¹⁸ Elliot, Gloss., II, 321.

¹⁹ Wright, Memo., p. 7.

3rd.—*The shafts which support the body of the cart*—These are known in the Doab as *phar*,¹⁹ in Gorakhpur as *phari*, and in other places as *harsī*.²⁰ They are sometimes strengthened by a band of iron which is called in Cawnpur *tihi*,²¹ and in Gorakhpur *jor*.

²⁰ Gaz., N.-W. P., III,

473.
Wright, Memo., Cawnpur, pp. 7 and 8.

²¹ Elliot, Gloss., II, 321.

²² Wright, Memo., p. 7.

The thinner poles which run along the bottom of the cart parallel to the thick shafts are in Cawnpur *mayhid*,²² and in Gorakhpur *phari*. They are fastened to the body of the cart by pegs or iron nails which are called in Cawnpur *pharkilli*²³ and in Gorakhpur *pharilli* or *pharkilli*.

The short transverse bars in front of the driver's seat which keep the shafts in their places are in the Upper Doab *patri*,²⁴ or *patti*,²⁵ and in Gorakhpur *phari*.

²⁴ Gaz., N.-W. P., III,

473.
Elliot, Gloss., II, 321.

²⁵ Wright, Memo., p. 7.

The flat board forming the driver's seat is in the Upper Doab *panjani*,²⁶ in Cawnpur *patel*,²⁷ and in Gorakhpur *mohra*.

²⁶ Gaz., N.-W. P., III, 473.

²⁷ Wright, Memo., p. 7.

The cross bars behind the driver's seat in which the posts forming the siding of the cart are fixed are in the Upper Doab *patri*,²⁸ or *patti*,²⁹ in Cawnpur *muhihi*,³⁰ *patelā*, and in Gorakhpur *māhara*.

²⁸ Gaz., N.-W. P., III, 473.

²⁹ Elliot, Gloss., II, 321.

³⁰ Wright, Memo., p. 7.

The bumboos which run along the sides from end to end and form the bottom of the siding are in the Upper Doab *māngi*,³¹ and in the Lower Doab and eastern districts *bāngar*.³²

³¹ Gaz., N.-W. P., III, 473.

³² Wright, Memo., Cawnpur, p. 7.

These are fastened to the body of the cart by ties known in Cawnpur as *sonthá*,²⁶ and in Gorakhpur *rasarí*

The upright posts forming the siding are in the Upper Doab *khalevā*,²⁷ or *khari vā*,²⁸ and in Gorakhpur *khuntari*

²⁷Gaz, N-W P, III, 478

²⁸Elliot, Gloss, II, 321

²⁹Gaz, N-W P, III, 478

³⁰Wright, Memo, p 7ff

³¹Carnegy, K T, s v

The long pole or bamboo forming the top of the siding is in the Upper Doab *chandoi*,²⁹ in Cawnpur *bānsā*,³⁰ and in Gorakhpur *balli*, when a high pole is fixed in to support a lofty load of sheaves or grass it is called in Oudh *panjuri* ³¹

³²Gaz, N-W P, III, 473

³³Wright, Memo, p 7

The ropes forming the siding are in the Upper Doab *phúrla*,³² in Cawnpur *guráu*,³³ and in Gorakhpur *hathwansā*

³⁴Gaz, N-W P, III, 478

The posts to strengthen the siding fixed in the curved bars which run outside the wheels are in the Upper Doab *déga*,³⁴ and in Gorakhpur *khuntari*

³⁵Wright, Cawnpur, Memo, p 7ff

In Cawnpur there are extra cross bars which run above the bottom of the cart behind and below it in front These are called *sú* ³⁵ The wooden block or fend which separates these from the cross bars supporting the curved pieces of wood which go outside the wheels is called *mathakhá* ³⁶

³⁶Elliot, Gloss, II, 321

The block in which the axle pin is fixed is in Cawnpur and Gorakhpur *nasauri* ³⁶ The cross bar below which supports this is generally *ánkh* and in some places *bánkarā*³⁶ or *gay* ³⁶

³⁷Wright, Memo, Cawnpur, p 7 ff

The axle pin is *dhuri*, and this is fastened to the last mentioned cross bars by the *ghunni* ³⁷

The fastening of the curved beam outside the wheels to the transverse bars is in Cawnpur *jantrā*,³⁷ or *kharkharā* ³⁷

The yoke is *jud* or *judh*, the latter used in the eastern districts Its parts are the same as already described in subdivision I, section I, in connection with the plough

³⁸Wright, Memo, p 7

³⁹Gaz, N-W P, III, 478
⁴⁰Wright, Memo, p 7 ff

⁴¹Gaz, N-W P, II, 473
⁴²Wright, Memo, Cawnpur, p 7

⁴³Elliot, Gloss, II, 321
⁴⁴Azamgarh Sett Rep, Gloss, s v

⁴⁵Wright, Memo, p 7.
⁴⁶Gaz, N-W P, III, 478

The pointed piece of wood in front which joins the two ends of the shafts is in Cawnpur *shaguni*,³⁸ and in Gorakhpur *ságuni* The centre piece of this is in the Upper and Lower Doab *máthápurā*,³⁹ and in Gorakhpur *munthaparā*

The prop in front is generally *untará*,⁴⁰ or *utará*,⁴¹ also in Cawnpur *utharpa* ⁴²

The pole forming the tail of the cart is in the Upper Doab *udhyur*,⁴² and in Gorakhpur *pachhlalāra*

⁴³Elliot, Gloss, II, 321

The drag is *dandeli* ⁴³ In Gorakhpur the pole forming the front of the side is *tich*, and the prop which supports it *khuntari*

⁴⁴Gaz, N-W P, II, 473

The prop which support the cart behind is in the Upper Doab *dahi*,⁴⁴ and in other places *sadhrai*

⁴⁵Wright, Memo, p 7.

The hooks on the yoke to which the ropes which go round the bullocks' necks are tied are in Cawnpur *chirya* ⁴⁵

When three bullocks are yoked, the rope which goes over the leader's neck is in Gorakhpur *l'p*. The ropes which go round the bullocks' necks are in Cawnpur *l'p* and in the rest are called *l'p* or *g'p*. The rope by which the yoke is fastened to the body of the cart is in the Upper Doab *l'p* in Cawnpur *l'p* and in Gorakhpur *l'p*. The rope passing the yoke to the head of the cart is in the Upper Doab *l'p* and in Gorakhpur *l'p*. This is kept in its place by hooks which are in Cawnpur called *l'p*.

*See, N.W. P. III, 110
*See, N.W. P. III, 110

*See, N.W. P. III, 110
*See, N.W. P. III, 110

The mat put in the bottom of a cart to prevent grain from falling out is in Gorakhpur *l'p*.

In Gorakhpur the prop to prevent the cart falling back is *l'p* and the iron chain for tying up the bullocks at night is *l'p*.

SECTION II.—THE BULLOCK CARRIAGE.

This is in the eastern districts *l'p* and to the west *l'p*.

In the eastern districts its parts are as follows:—

1st.—The wheel.

This is *l'p*. The thin spokes are *g'p*, and the thick spokes are *l'p*. The *l'p* are strengthening spokes outside the wheel. The *l'p* are curved pieces of wood which run round the wheel and in which through a hole the outer end of the axle works. The *l'p* are cross pieces which run from one side at the back and to these the *l'p* are fixed. The *l'p* are similar cross pieces in front to which the *l'p* are attached. The *l'p* are curved pieces of wood outside the wheel fastened to the *l'p*. The *l'p* are chains and ropes fastening the *l'p* to the body. The *l'p* is the iron rim of the wheel. The *l'p* is the quadrant of the wheel. These are fixed one to the other by spikes called *l'p* which run into square holes in the next quadrant known as *l'p*. The *l'p* is *l'p*. This is surrounded by an iron ring called *l'p* to prevent splitting. The axle box is *l'p*. The leather washer of the wheel is *l'p*.

2d.—The axle *l'p*.

3d.—The body of the vehicle. The frame of the seat is *l'p* of which the supports are *l'p*. On these there are ornamental brass knobs called *l'p*. *l'p* are the posts supporting the canopy of which *l'p* is the top and *l'p* the stuffed cover to keep off the sun. The net forming the bottom of the seat is *l'p*. The *l'p* is the leather guard of the body in front of the wheels.

The two long shafts which run from end to end are *l'p*. Between them are placed narrow planks *l'p*. The *l'p* are supports of the body behind. Similar smaller supports are *l'p*. The *l'p* is the back seat used for carrying luggage. The *l'p* are the strings forming the side of the canopy and *l'p* is the side canopy. The *l'p* are rails on each side of the driver's seat.

4th —The yoke, *jud*

5th —The parts in front The two lower shafts are *phár*. The yoke is fastened to the body by a rope *jhathá*. The *mohrá* is the rope which fastens the yoke to the end of the shafts. This is tied to iron hooks in the yoke called *kará*. The pointed end of the body under the yoke is *sháguni*, and this is supported by props *untará*. The iron spikes on the yoke are *samhal*.

SECTION III —THE PONY CARRIAGE

This is called *ellá*. This wheel is *pahyá*, of which the spokes are *árágaz*. The nave of the wheel is *náha*, which is surrounded with an iron band (*ban*) to prevent splitting. The axle box is *áwan*, the leather washer *chendi* and the hemp washer inside the axle box *khángan*. *Dhuri* is the axle, and is supported by ropes, *jant*, which fasten the outer supports, *salai*. The outer pieces which connect the axle with the body are *tuláwá*. These are fastened to cross pieces which run behind called *ánkh* by iron bands called *akuri*. The front transverse pieces corresponding to the *ánkh* behind are *takáni*. The quadrants of the wheel are *putthi*, which are fastened one to the other by pegs called *johnia*, which run into mortice holes, *chheda*, *hál* is the iron rim of the wheel. The leather dashboard over the wheel is *patrá*. The four bars forming the body are *patti*. *Sángi* is the twine net under the seat. The props of the body are *dando*. *Buleyá* are small pieces of wood connecting these with the body. The top of the awning is *chhatr*, and the roof of it is *chhat*. *gadhela* is a cushion at the top to keep off the sun. The awning at the sides is *parda*, which is fastened by iron rings, *karí*. The ropes which support the awning poles are *hathwánsá*.

The axle is *dhúrá* which is strengthened inside by a brass ring, *sáma*. The *khántú* are posts which support the body in front on the axle. *Páhuá* are the pointed ends of the lower shafts, and *darua* are posts which support the body on the axle behind the *khántú*. *Bávali* are smaller similar supports behind. *Thán* are iron bars which support the body on the axle. The *mányhú* are similar wooden supports. The *sángi* *li nari* are strips which keep up the net under the seat. The *guriyá* are side ropes which fasten the dashboard to the axle. The *dhamáká* is the leather siding inside the wheels. The four carved bambu shafts are *tangá*. The *chatli* *lí nuri* is a strip inside fastening the body to the axle in front of the *sángi* *li nari*. The *ladun* are cross pieces of bambu from shaft to shaft forming the body of the cart. The net at the bottom is *jula*. The *jhatha* is a strong rope behind and below fastening the cross pieces of the body.

The driver's seat is *lathali*. The *lather* are pieces of bambu which run underneath it from shaft to shaft. The *guriya* are pieces of wood which join the upper and lower shafts. *Pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened together by a leather rope, *mohi*.

The pointed part of the saddle is *lhogir*. The pad is *gadā*. The wooden block inside is *lutra*, the rings through which the reins pass *as/ari*. The leather surcingle going over the saddle is *pushittang*. *Tang* is the belly band, *rās*, the reins, *túra*, the leather cover of the saddle, *got* the trace rope, *nágla*, the straps which fasten the shafts to the saddle, and *gancla*, the wooden side supports of the saddle.

SECTION IV — THE COUNTRY BOAT

The following are the parts of an ordinary country boat in the eastern districts. — The thwart, *gúhā*, the ribs, *bátha*, the outer planking *hár*, the flooring inside the boat, *sohar*, the planks at the bottom running athwart the boat, *marhá*, the grating in the bottom of the boat, *chalí*, the planks at the bottom which run from end to end, *lewá*, the platform on which the rower sits, *paltha*, the deck planks in the middle. *patti* the rudder is *patwar*, which is properly the lower piece, the rudder post is *gol*, the handle of the rudder, *thamua* or *saila*, and the socket in which it works, *baura*. *Kúmtara* are the posts which support the thwarts. *Jhoulá* are iron rings to which the roof of the boat is fastened by ropes. *Rasat* is the calking.

Seota is the wooden vessel used for baling out the water. An oar is *danr*, a paddle *laruá*,¹ and the pole used to propel the boat *laggi*; *lachar* is brushwood put in the bottom to stand on. *Ornlá* are small transverse ribs at the bottom. The mast is *gonrath* or *gunarkha*, *darsulha* is a splice on the mast and *morn* is the cross piece on the mast. *Suthamná* is the socket for the mast in the bottom of the boat. The mast is also tied to one of the thwarts, *gúhā*. The sternpost is *galah* or *sikka*. *Daur* are the long side-ribs near the bottom, *gon* is the hauling rope, which is tied to pieces of bamboo called *birua*, which the boatmen press against their shoulders when hauling the boat up-stream. *Lahasí* is the thick rope, and *langar* is the anchor, a large iron anchor is *lolhangar*. The pulleys are *gurni*, the sail *pál*, the bulwarks *mang* or *lar*.

¹ Azamgarh, Gloss., p. 7

SUB-DIVISION VII — APPLIANCES USED IN RURAL MANUFACTURES

SECTION I — APPLIANCES USED IN THE SUGAR MANUFACTURE.

A — The Cane Mill.

The cane mill is known as *kolhu* throughout the Province. The parts of the mill are as follows —

1st The hollowed wooden block forming the bed of the mill

This is generally called *kolhu*. In this the hollow cavity in which the pieces of cane to be crushed are placed is known in Azamgarh as *lundí*,¹ in Gorakhpur *kolhi*, and in the Upper Doab *mohan*. Round the edge at the top of this a rim of mud is placed to prevent the pieces of cane falling off. This is called in the eastern districts *pír*. In Cawnpur *bunnā* is a frame of acacia wood bound round the top to prevent it

¹ Sett. Rep., p. 126.

from splitting In the Upper Doab *mándal* is an iron ring fixed round the block for the same purpose

In Gorakhpur an iron ring is in some places fixed under the block to prevent it being worn away by the crushing pestle This is called *morwár* The bevelled side of the socket is in Azamgarh *sirwá*¹ and in that district and Gorakhpur *páwal* In Azamgarh the saucer shaped cavity for the cane slips is *chhiti*³ In Gorakhpur the upper rim of the block is *pachhar* In the Upper Doab *rorá* are small pieces of wood put into the cavity to help in crushing the cane These are in Azamgarh *páchar*³

The drain for the juice cut in the bottom of the block is in Gorakhpur *nerúá*, in Cawnpur *patokha*,⁴ in Azamgarh *naroh*,⁵

In Gorakhpur and Azamgarh the wooden spout through which the juice drops is *patnáld* or *patnári*

In the base of the block a channel is cut in which the shaft of the driving gear works This is in Gorakhpur and Azamgarh *rah* and in the latter district *ghagrá*⁶

2nd The horizontal beam to which the bullocks are attached.

This is in Rohilkhand and the Upper Doab *pát*,⁷ in Benares *latrí*⁷ in Cawnpur *lántar*,⁸ and in Gorakhpur and Azamgarh *kátar*.

3rd The upright beam or pestle which moves in the hollow of the mill, and crushes the cane

In Rohilkhand and the Upper Doab *lath*,⁹ in parts of the Upper Doab *galá*,¹⁰ *churan*,¹⁰ or *nali*,¹⁰ in Rohilkhand and generally in the eastern districts *játh*,¹¹ in Benares *pát*¹² and in parts of Gorakhpur *mohan*

In Azamgarh the ball at the end of this beam which fits into the hollow in the block is *mungar*¹³ and in that district and Gorakhpur *múnri* The notch above this is in both districts *lán*,¹³ the upper end rounded off is *lauri*,¹³ in Azamgarh the upper end cut to a point is *chúr*¹³ (Azamgarh), and the twisted piece of work joined to this is in Azamgarh *lárán*,¹³ in Gorakhpur *dhenká*, in the Upper Doab *makrí*¹⁴ or *dhabla*,¹⁴ in Rohilkhand *churyá*¹⁵

This twisted piece of wood connects the pestle with the upright post which is fixed in the horizontal driving beam

This upright post is in the Upper Doab *mánahmal*,¹⁶ in the upper Doab and Rohilkhand *malham*,¹⁷ in Cawnpur *sena*,¹⁸ in Benares *khuntá*¹⁹ and in Azamgarh and Gorakhpur *marham*

The piece of wood which keeps the beam of the driving gear in the channel at the base of the block is in [Gorakhpur *jibá*, and in Azamgarh *jibeila*,²⁰ in Gorakhpur a second similar piece of wood is called *lanul* or *lanetlá*

A rope of straw supporting the pestle by fastening it to the upright beam is in Azamgarh and Gorakhpur *lanmenra*, and in the Upper Doab *haunchi*

¹Sett Rep, p 126

⁴Wright, Memo, p 61
⁵Sett. Rep, p 126

⁶Sett Rep, p 126

⁷Elliot, Gloss, II, 375
⁸Gaz, N-W P, III, 472
⁹Wright, Memo, p 61

¹⁰Elliot, Gloss, II, 375
¹¹Gaz, N-W P, III, 472
¹²Elliot, Gloss, II, 375
¹³Gaz, N-W P, III, 472
¹⁴Wright, Memo, Cawnpur, p 61.
¹⁵Azamgarh Sett Rep p 127
¹⁶Elliot, Gloss, II, 375
¹⁷Gaz, N-W P, III, 472
¹⁸Sett Rep, p 127

¹⁹Gaz, N-W P, III, 472

²⁰Elliot, Gloss, II, 375

²¹Gaz, N-W P, III, 472

²²Elliot, Gloss, II, 375
²³Gaz, N-W P, III, 472

²⁴Wright, Memo, p 61
²⁵Elliot, Gloss, II, 375

²⁶Sett Rep, p 128

In Azamgarh a bambu called *lārha*¹ is attached to the horizontal driving beam by a piece of rope which is called *duali pachaudhi*,²¹ and the other end is fastened by a rope called *duali agaundi*²¹ or *nadhā*²¹ to the yoke

The part of the horizontal beam on which the driver sits is in Gorakhpur *harsū*

The leather thong by which this horizontal beam is connected with the yoke is *nar*²² or *nari*²³

The circle in which the bullocks move is in the Upper Doab *pair*,²⁴ in Rohilkhand *pauth*,²⁵ in Benares *ghajrdā*,²⁵ and in Gorakhpur *pauḍar*

The receptacle for the cane before it is cut is in the Upper Doab *gandīalā*,²⁶ *qandrarā*,²⁷ *ganḍealu*,²⁸ *gandrá*,²⁷ in Rohilkhand *gandarwāldā*,²⁸ and in Benares *gareran*²⁹

In Gorakhpur a wooden mallet is used for pressing the cane under the crusher. This is called *thūf*,³ in the Upper Doab the cane as it is being crushed is stirred with a piece of iron called *khel* or *phal*, and the man who does this work wears a sort of leather guntlet called *thapl*.

The pot into which the juice drops is called in Gorakhpur *tūha*, in Eta *bojha*,³⁰ in Oudh *math*¹ or *mathoi*,³¹ in the Doab *pahaurā*, in Azamgarh *nāḍ*³² or *hāndi*³² and in parts of Gorakhpur *hāndi*

In Gorakhpur and Azamgarh a sieve to strain the juice as it falls into the pot is *chhuta*³³

From this vessel the juice is removed to the boiler in a pot called in the Upper Doab *eahya*,³⁴ in Rohilkhand *sāyā*,³⁴ and in the eastern districts *sailā*³⁵

The blocks on which the cane is cut are in the Upper Doab *nih*,³⁶ in Rohilkhand *ota*,³⁷ in Benares *nesur*³⁷ and in Gorakhpur and Azamgarh *musūha*³⁸

The apparatus for lifting out the crusher in order to clean the hollow in the mill is in Gorakhpur *lamisā*³⁹ and in Azamgarh *dhonkā*

The basket from which the mill is fed is in the Upper Doab *jhala*⁴⁰ or *phal*,⁴⁰ in Rohilkhand and Benares *ori*,⁴⁰ and in Gorakhpur *oriya* or *lhachya*

The pieces of cane cut up ready for the mill are in the Doab *ganderi*⁴¹ or *gareri*,⁴² in Eta *gadili*,⁴³ in Azamgarh *angári*,⁴⁴ and generally in the east districts *geuri*

As much chopped cane as can go into the press at one time is in Gorakhpur and Azamgarh *gham*,⁴⁵ and as much juice as can be boiled at one time is *táo*⁴⁶

The cane after the juice is expressed is in the Doab *lhoi*,⁴⁷ in Gorakhpur *lhoiyā*,⁴⁸ in Azamgarh *lhoiyā*, and in Eta *pāta*⁴⁷ or *pāti*.⁴⁷ In the eastern districts it is sometimes soaked in a trough called *lhata*⁴⁹ and a juice called *la/ri* which is used in tobacco making extracted

*Gaz, N-W P, III, 472.

²¹Elliot, Gloss, II, 375

*Gaz, N-W P, III, 472.

²²Elliot, Gloss, II, 375

*Gaz, N-W P, III, 472.

²³Elliot, Gloss, II, 317

²⁴Elliot, Gloss, II, 317

²⁵Elliot, Gloss, II, 375

²⁶Elliot, Gloss, II, 375

²⁷Elliot, Gloss, II, 375

²⁸Elliot, Gloss, II, 375

²⁹Elliot, Gloss, II, 375

³⁰Gaz, N-W P, IV, 26

³¹Carnegy, K. T, p 343

³²Gaz, N-W P, IV, 26

³³Carnegy, K. T, p 343

³⁴Gaz, N-W P, IV, 26

³⁵Carnegy, K. T, p 343

³⁶Gaz, N-W P, IV, 26

³⁷Carnegy, K. T, p 343

³⁸Gaz, N-W P, IV, 26

³⁹Carnegy, K. T, p 343

⁴⁰Gaz, N-W P, IV, 26

⁴¹Carnegy, K. T, p 343

⁴²Gaz, N-W P, IV, 26

⁴³Carnegy, K. T, p 343

⁴⁴Gaz, N-W P, IV, 26

⁴⁵Carnegy, K. T, p 343

⁴⁶Gaz, N-W P, IV, 26

⁴⁷Carnegy, K. T, p 343

⁴⁸Gaz, N-W P, IV, 26

⁴⁹Carnegy, K. T, p 343

⁵⁰Gaz, N-W P, IV, 26

⁵¹Carnegy, K. T, p 343

⁵²Gaz, N-W P, IV, 26

⁵³Carnegy, K. T, p 343

⁵⁴Gaz, N-W P, IV, 26

⁵⁵Carnegy, K. T, p 343

⁵⁶Gaz, N-W P, IV, 26

⁵⁷Carnegy, K. T, p 343

⁵⁸Gaz, N-W P, IV, 26

⁵⁹Carnegy, K. T, p 343

⁶⁰Gaz, N-W P, IV, 26

⁶¹Carnegy, K. T, p 343

⁶²Gaz, N-W P, IV, 26

⁶³Carnegy, K. T, p 343

⁶⁴Gaz, N-W P, IV, 26

⁶⁵Carnegy, K. T, p 343

⁶⁶Gaz, N-W P, IV, 26

⁶⁷Carnegy, K. T, p 343

⁶⁸Gaz, N-W P, IV, 26

⁶⁹Carnegy, K. T, p 343

⁷⁰Gaz, N-W P, IV, 26

⁷¹Carnegy, K. T, p 343

⁷²Gaz, N-W P, IV, 26

⁷³Carnegy, K. T, p 343

⁷⁴Gaz, N-W P, IV, 26

⁷⁵Carnegy, K. T, p 343

⁷⁶Gaz, N-W P, IV, 26

⁷⁷Carnegy, K. T, p 343

⁷⁸Gaz, N-W P, IV, 26

⁷⁹Carnegy, K. T, p 343

⁸⁰Gaz, N-W P, IV, 26

⁸¹Carnegy, K. T, p 343

⁸²Gaz, N-W P, IV, 26

⁸³Carnegy, K. T, p 343

⁸⁴Gaz, N-W P, IV, 26

⁸⁵Carnegy, K. T, p 343

⁸⁶Gaz, N-W P, IV, 26

⁸⁷Carnegy, K. T, p 343

⁸⁸Gaz, N-W P, IV, 26

To work the mill is *pherna*, and when several cultivators take it in turns it is called in Gorakhpur *pheri-pheri* or *bári-bári*.

In the Upper Doáb the workmen sing a song called the *paláwá gīt*.

The men employed in the mill and sugar boiling house are as follows —

1st —The man who cuts the standing cane generally in the Province *chholá*⁴⁸ and in Gorakhpur *chholwah*.

⁴⁸Elliot, Gloss, II, 263.

2nd —The man who cuts it into lengths for the mill in the Upper Doáb *gandlat*⁴⁹ or *ganlatá*,⁵⁰ in the Doáb and Rohilkhand *muthá*,⁵¹ and in Gorakhpur *genrwá*.

⁴⁹Gaz, N-W P, III, 228.

⁵⁰Elliot Gloss, II, 318.

⁵¹Bareilly Sett. Rep, p 96.
Gaz, N-W P, III, 328.

3rd —The driver of the mill is in the Upper Doab *patihá*, in Oudh *pathá*⁵² and in Azamgarh and Gorakhpur *katarwá*.⁵³

⁵²Carnegy, K T, p 339.

⁵³Azamgarh Sett. Rep, p 129.

4th —The man who feeds the mill—

In Rohilkhand *pirahá*,⁵⁴ in the Upper Doáb *periyá*⁵⁵ or *múthá*, in Oudh *mutahá*⁵⁶ and in Azamgarh and Gorakhpur *ghanwá*⁵⁷ or *perwá*.⁵⁷

⁵⁴Bareilly Sett. Rep, p 96.

⁵⁵Gaz, N-W P, III, 228.

⁵⁶Carnegy, K T, p 339.

⁵⁷Azamgarh Sett. Rep, p 129.

5th —The man who removes the crushed cane (*lhoi*) is in Oudh and Rohilkhand *khauha*.⁵⁸

⁵⁸Bareilly Sett. Rep, p 96.
Carnegy, K T, p 339.

6th,—The man who stokes the fire in the boiling house in the Doáb *jhonkáyá*⁵⁹ *jhukwá*,⁶⁰ *jhokýá*,⁶⁰ or *jhonla*⁶⁰ in Azamgarh *jhunkawá*,⁶⁰ and in Gorakhpur *jhokwá*.

⁵⁹Elliot, Gloss, II, 354.

⁶⁰Carnegy, K T, p 339.

⁶⁰Gaz, N-W P, III, 228.

⁶⁰Sett. Rep, p 129.

B—THE BOILING HOUSE

The manufactory including the cane mill and boiling house is in the eastern districts *Lolluwar*, or in Azamgarh *Lolhara*.¹

¹Sett. Rep, p 125.

The boiling house is in the western districts *bel*,² and to the east *gulaur*.

²Elliot, Gloss, II, 233.

The house in which the cane is cut into slips for the mill is in Azamgarh *garinna*¹ and in that district and Gorakhpur *genrwá*.¹

The fire place in the boiling house is in the Upper Doáb *gholat*,¹ in Rohilkhand and Benares *gholand*,¹ in Azamgarh *chulha*, and in Gorakhpur *bhatta*.

¹Gaz, N-W P, III, 472.

¹Elliot, Gloss, II, 375.

The hole through which the fuel is put in, is in Azamgarh *mohán*² or *jhukwa*,² and in Gorakhpur *mukhu*.

²Sett. Rep, p 129.

The hole through which the fire is raked is in Azamgarh *ponchhuá*,³ and in Gorakhpur *puchhuá*.

³Gaz, N-W P, III, 472.

³Elliot, Gloss, II, 375.

The outlet for the smoke is in the Upper Doab *dhundla*⁴ or *dhundhalá*, in Rohilkhand *dhundra*,⁷ and in Benares *dhundla*.⁷

⁴Sett. Rep, p 129.

In Azamgarh the stick used as a poker is *ghun/ani*⁵ or *karera*.⁵

In Gorakhpur the vessel in which the juice is collected before boiling is *rasāhuta handi*

The spoon for taking the juice out of the boiler is in Rohilkhand *dhori*,⁹ in Benares *dohra*,⁹ and in Gorakhpur *tambi*

⁹Elliot, Gloss, II, 175

The scrape to prevent the sugar resting on the bottom of the boiler is in Rohilkhand *chandira*,¹⁰ in Benares *gurda*,¹⁰ and in Gorakhpur and Azamgarh *gundam*

¹⁰Elliot, Gloss, II, 375

The skimmer is in Bareilly *hatta*¹¹ In Azamgarh an iron ladle called *paunda*¹² is used for the same purpose In the eastern districts a flat piece of wood is also used for collecting the scum, and is known in Azamgarh as *patra*¹² and in Gorakhpur and Azamgarh *chatani*¹²

¹¹Sett. Rep, p 97

¹²Sett. Rep, p 130

In Gorakhpur the *pagaura* is an earthen vessel used for removing the cooked juice from the boiler. In the Upper Doab a cloth called *guyhi* is used for straining this cooked juice

The boiling pans are usually three in number, the *larah*,¹³ the *chashni*¹³ and the *phulha*¹³ In Delhi the *boyh*¹³ sometimes takes the place of the *larah*, and the *larahi*¹³ of the *chashni* In Rohilkhand there are five pans the *haus*¹⁴ which is the largest—then the *nilar*,¹⁴ the *phulha*,¹⁴ the *phalla*,¹⁴ and the *chashni*.¹⁴ In Azamgarh the *agla larah*¹⁵ and the *pachhla larah*¹⁵ are respectively the lower and upper pan

¹³Elliot, Gloss, II, 233

¹⁴Arnegy, K. T., p 340

The pot in which the boiled syrup is placed is in Bareilly *harsi*, and in the Upper Doab *mutli* In Azamgarh *lhapra*¹⁵ are little earthenware reservoirs in which the juice is allowed to settle This receptacle for the boiled syrup is in Gorakhpur and Azamgarh *gurdanda* or *guranda* and the large jars in which it is finally coagulated are *luna*¹⁶ or *chhona*¹⁶

¹⁵Sett. Rep, p 130

¹⁶Sett. Rep, p 131

C—THE SUGAR REFINERY

The refinery is known in the eastern districts as *lārīhāna chāi* The house in which the sugar is refined is in Gorakhpur *bhatti*

In Azamgarh, in making coarse sugar or *lakhā chini*,¹ a vat *pharia*¹ with an outlet *nuli*,¹ a reservoir *dobhā*,¹ and a treading floor *pata* are used In making regular sugar or *shallar*¹ the drain *nili*¹ and the reservoir *dobhā*¹ are used as before The bundles (*motari*)¹ of sugar are tied up in cloths *lotla* placed on a bamboo frame-work *dhd*,¹ and pressed with weights of sun-dried clay called *bhtra*¹

¹Sett. Rep, p 132

In Gorakhpur the following utensils are used in the *bhatti* or boiling-house an iron boiler, *larah*, an iron ladle for removing the scum, *channa*; an earthen pot with holes in the bottom used as a filter, *nund*, a filter of a river grass known as *swar*; a scraper for removing the layer of clean sugar, *situa*, a filtering basket for cleaning the scum, *lhancha*, a wooden ladle for cooling the boiling syrup, *tambi*, an iron stirring ladle, *tamba*, an earthenware jug for pouring the syrup into the boiler

² Sett Rep, Gloss, s v.

which in Azamgarh is called *jumani*,² a larger jug of the same kind, *nibará*, wooden supports for the filter, *shih*, a shovel for stoking the fire *parud*, a kind of spoon for stirring the hot syrup in the cooling pan, *gudami*, a piece of matting on which the sugar is dried in the sun, *pál*, a skimming spoon, *chanautá* or *chananá*, a scraper for collecting the clean sugar, *sikuná* or *siuá*, flat wooden pans for cooling the syrup, *kathwat*, rags put inside the bags to prevent wastage of the sugar, *lotha*

² Carnegie, K T, p 342.

In Oudh the factory is *gany*,³ the earthen vessels in which the undrained raw sugar (*ráb*) is brought to the factory, *kulst*,³ the refining chamber *bojhá*,³ *ardh*³ or *kurid*,³ the drain *lundyer*,³ the lower vat *nánd*,⁶ the treading floor *pátá*,³ the sweating vats, *khánchi*.

SECTION II — APPLIANCES USED IN THE MANUFACTURE OF INDIGO

¹ Carnegie, K T, s. v.

² Azamgarh Sett. Rep, p 166

³ Carnegie, K. T, s. v. ⁴ Azamgarh Sett. Rep, p. 166

The indigo vat is *máth* or *chakbachá*, the water reservoir *khazána*,¹ *taláo* or *lund* The deepest vat, *hauz bojhar*,¹ the lake for agitating the fermented liquor, *pharuhi*,² the beams of wood for pressing the plant, *dabautá*,¹ or *chapeta*,³ which are supported on projections in the walls of the vat called *kili*,³ over these are placed other beams, *kari* The strainer is *chhanná*,¹ the cakes of indigo, *goti*¹ or *bari*,¹ which are dried in a drying house, *bari khána*,¹ on shelves of wicker work *chál*.¹ The furnace room is *bhattá*³ The machine for cutting the cakes is *mistar*³ and the wires with which they are cut *bará*.

SECTION III — THE SPINNING WHEEL

This is called *charlha* or *charlhi*

¹ Nawádir ul álfáz, s v

² Sett Rep, Gloss, s v

³ Fallon, Dict, s v

Its parts are in the eastern districts—The wheel itself *char-khá*, the strings drawn across between the two rims are *dwal*, *sela*¹ are hair strings on the circumference The drum of the wheel is *múri*, the axle *belná*, the spokes *khúnti*, the band which turns the wheel *maih*, the handle *hatheti* in Gorakhpur, in Aramgarh *bhaunti*² or *chalaundá*,³ the pivots in which the axle works, *chamrak* The second axle is *tekhá*, and the pegs on which it works *khúnti*, the lower supports of the machine are *pirá* and these are joined by a piece of wood called *majethi*

¹ Nawádir ul álfáz, s v

The reel on which the thread is wound off is *ateran*,⁴ *ati* is a hank of thread and *pánu* a circular shaped roll of cotton ready for spinning

SECTION IV — THE WEAVER'S LOOM.

This is called *argah* and in the eastern districts consists of the following parts —The shuttle *dhark* inside which the thread is wound on a needle, *nari* The *hathu* is a wooden frame suspended from the roof, as the shuttle passes, the *hathu* is pulled forward by the weaver and drives the thread home The *ban*, is a comb of reeds or bamboo which keeps the thread of the warp apart. *Rachh* are the beddles which alternately raise or depress the threads of the warp. *Sara* are the reeds

which are placed in front of the *rachli* to keep the two sets of threads of the warp apart. The *pamli* is an elastic bow which keeps the woven cloth stretched in front of the weaver. The *tir* in Azamgarh and the *lapetan* are the wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made. This is supported by posts called *hanta*. The wool is supported at the end opposite the weaver by a piece of wood called *lar/out* which is held up by *lhauti* or pillars. The *pānusar*, *belan*, or *gad* is the treadle which the weaver moves with his foot. The *nacham* are upper levers to which the *ráhli* and *ba* are attached by cords or *dori*. This lever is fastened to an upper beam called *abera*.

¹Azamgarh Sett. Rep.,
Gloss., 2. v

²Nā Bār al-alfiz, 2 v

When the thread is being prepared for weaving it is stretched out on pieces of bamboo called *pai* and brushed clean with a brush called *lunch*. The hank of thread after being cleaned is *lundi*, and when arranged for the warp *dhany*. The thread of the wool is *bharni*, or in Azamgarh *gebá*, ¹*charkhi* is the wooden drum on which the thread is wound off after leaving the spinning wheel and it is again wound off the *charkhi* on a similar drum called *parithu*.

²Sett. Rep., Gloss., 2 v.

SUB-DIVISION VIII.—TOOLS AND APPLIANCES. USED BY COUNTRY ARTIZANS.

SECTION I.—THE CARPENTER.

The carpenter (*barhai*) uses the following tools: the *basila* or adze, the *fulhari* a larger adze used chiefly by sawyers (*ará kash*) in squaring logs, and by carpenters for rough work, the *ára*, or large saw, the *ári* a smaller saw, the *hathaura* a large, and the *hathauri* a small, hammer. The *mártol* is a hammer like the *hathauri*. The *barma* is a revolving awl worked with a bow and string used as a gimblet and centre-bit. The bow used with it is *lamáni*, the handle *dastah*, the awl itself *barma* and the string *tasmañ*. The *baldu* is a tool similar to this except that the handle is twisted in the English shape. Among chisels there are the *majhola* which is broad at the base and narrow at the point; the *golah*, which has a curved point for cutting grooves, the *ramma* a long chisel for making mortice holes, the *chaurasi* which is broad and straight, the *nakhani* which is like the *majholá* but larger and thicker, and used for coarse work, the *gurdá*, a small chisel with a rounded edge used for making lines on wood, the common plane is *randa*, of which the blade is *tegh*, the body of the plane *lundu*, the wedge for holding in the blade *te ti* when the blade has a coarse edge for rough work it is *gharna randa*, and a plane with a fine blade is *sufi randa*, the *dríz* is a narrow plane for squaring boards and levelling the edges, the *gurich láb* is a plane for cutting square grooves, and the *galthu* for cutting round grooves, the *ghari la randa* is a plane for making grooves for paneling. Among files are the *retí*, a common file, the *lanasi* for sharpening saws, the *sohan* a coarse rasp, the *chosá* a broad file, and the *nimgird*, a half-round polishing file. He also uses the *guniya*, a square or gnomon, the *parkar* compasses,

the *rangmāl* sand paper; the *jamúrá* a pair of pincers for drawing nails, the *patthal* a grind-stone, and the *thihá* a block

SECTION II.—THE BLACKSMITH

The blacksmith (*lohár*) uses the ordinary anvil *ahran* or *nthai* which is fixed in a block *thihá*. The *blri* is a perforated anvil over which the piece of iron is placed when being pierced with holes. The *chaprauná* is an anvil on which the heads of nails are made. The *ghan* or *ráchh* is a large hammer for welding. smaller than this is the *hathaura*, and smaller still the *hathauri*. The *jamúrá* is a pair of pincers round at the tips, and *sangsi* is a pincer used for taking a hot piece of iron out of the fire, tightening nuts, &c. The *akuri* is an iron poker for stirring the fire. The *chhem* is a cold chisel, and the *sumbhi* a chisel used for making holes in iron. The fixed bellows is *bháthi* and the hand bellows *sipáwá bháthi*. The end of the bellows pipe which goes into the fire is *máiri* the pipe itself is *phunkh*, the wooden sides of the bellows *talhita*, the leather sides *chamra*, the valve *pankhi*, the pivots on which it works *dhúri*, the pillars which support it *khánta*, the upper iron bar *barerá*, and the lever which works the bellows *chhlp*. The *barmá* is an awl worked by a bow, *lamani*, with a leather string *tasmah*. The iron spike of the awl is *dúnri*, when sockets are cut for screws an octangular blade called *paraí há* is used. The fixed vice is *bánk*, and the hand vice *hathkal*. The two sides of the vice which grasp the iron are *lalla*, the screw is *musará*, the socket for the screw to work in is *chuchhi*, the handle for turning the screw *bothi*, and the spring *lamáni*.

The *bádhiyá* is an instrument for making screws, of which the female screw is *kut/a*, the tightening screw *chutli*, and the nut maker *pechkas*. *Dhebrí* is the nut of a screw. The common files are *reti*, the *go'al* is a round file, the *ningird*, a half-round file, the *tinpahal*, a triangular file. He also uses the *parlár* or compasses, the *sánchi* a mould and the *jilauri*¹ or *jaláuri* a vessel for cooling hot iron.

¹ Fallon, Dict., s. v.

SECTION III.—THE TIMMAN

The timman (*qalaigar*) uses a bellows called in the eastern districts *bháthi* and to the west *dhaunri*. The two sticks used as handles are *danda*, and the bumbu pipe *chongu*. The solder (*rangú*) is spread with an iron instrument called *layya*. The tincter is *qainchi* to the east and *soh mi* to the west. He also uses the small hammer *hathauri* and the compasses *parlár*.

SECTION IV.—THE MASON OR BRICKLAYER

The mason (*raj*) uses the *brevla*, a pointed hammer for cutting bricks, the *larni* aargetrowel for mixing the mortar (*masaká*), the *manjhela*, a small flat hammer, the *nakla* a small trowel for polishing the surface of the mortar, the *thapi*, a wooden beater for consolidating and smoothing the plaster. The plumb is *sahaural* or *sahul* of which the string is *dori*, and *patti*, small pieces of wood fixed on the string. *gunyá* is the square and *mácar*

a mul stick *zerband* is a long stick for smoothing the plaster, *galam* is a sort of knife for smoothing the mortar between the bricks, *dalah* is a scoop for making moulding *kínch* or *poti* is a whitewashing brush, the ladder is *shu*, *chál* or *pú* is the scaffolding, *taghár* is the pit in which the mortar is mixed, the bricks are ground into a powder (*sarkhi*) used as sand by a crusher *dhenlá*, of which the pestle is *musal*, and the piece of wood on which the bricks are crushed *ofhli*, it is supported by pillars *khambhá*, and works on an axle *gunchi*, the mortar pot is *nánd*, the mortar trough made of clay *athu*, and a similar wooden pan is *kathri*. He uses a large earthen pot for water, the *ghari*, and a smaller pot *hanri*. The *badham* is a pot with a spout used for pouring water on the plaster, *mugari* is a mallet for consolidating the plaster

SECTION V — THE GRAIN PARCHER

The grain parcher's (*bharbinyá*) parching house is *ghonsur*¹ or *ghonsari*¹ in the eastern districts. The fireplace is *bhar* and the pit in front of the stove into which the grain falls, *parri*¹. The earthen pot in which the grain is parched is in the eastern districts *khaprá* and to the west *karnal*, the spoon for taking out the hot sand is in the eastern districts *karchhula* and *dabila*¹ is a sort of ladle or stirrer. The sieve is *gharnu*. The poker is *chalauni*, *mauni* is a basket for grain, and *kathri* a wooden pan. The grindstone is *jantá*, which works on an axle, *khuri*, and is made to revolve by a handle, *khunti* or *hathenda*.

¹ Azamgarh Settlement
Report, Gloss. p. 1.

SECTION VI — THE FIREWORK MAKER

The firework maker or *atishbaz* uses a grindstone, *chakli*, or *janta*, an iron rod, *sínchá*, for ramming the powder a saw, *ári*, a knife, *bánki*, an awl, *barma*, files, *retti*, a wooden platter *lathrá*, and various earthen pots *luuá*, *nand*, &c. Among the fireworks he makes—are the Catherine wheel, *charkh*, or *chak-lai*, the pipes of which in which the powder is placed are *nat*, the pipe in which the axle works *dhebrí*, and the spokes and rim of the wheel, *dhanchá*. The *bhunchampa anar*, *parakha*, *chalaiya*, *nashpal* and *bamgola* are various kinds of bombs. The *gubara* is a balloon, the *hawar*, a rocket, the *dasti* a Roman candle, besides these there are the *mahtab*, the *khajur*, the *qila* (a miniature fort of which the bastions are *burji*), the *ganj sitaru*, *qadamgachhi*, *chadar parakha*, *tur-ka-chadar*, *chudar sansani*, *chand charkh*, *páte baz*, *lu m baz*, *ghanchakhar*, *muráila*, *put'i*, *panchar kha* and *dántua*.

SECTION VII — THE TOBACCO MANUFACTURER

The tobacco manufacturer (*tambálu-gari*) uses a crushing lever, *dhenli*, with a peg, *musar*, fixed in it. It is supported on pillars, *khunta*, and falls on a hollow bed, *kauri*, on which the tobacco is placed, when the crushed tobacco is being removed, the beam is supported by a forked stick called *telu*. The fragments of tobacco are collected by a broom, *kuchara*, and the tobacco is sprinkled from a water pot, *hánru*. The balls of manufactured tobacco are *pinda*.

In a tobacco shop the broad, flat metal plates are *seni*, the tobacco pots, *degchi*, the cloth covered stand for the vessels, *thaula*, and the board on which the tobacco is mixed, *patri*

SECTION VIII.—THE PIPE MAKER.

The pipe maker (*gargard-sáz*) uses a kind of lathe of which *adda* is a plank forming the bed of the lathe, *batta* a spike fixed in this plank which holds the pipe stem as it is being turned, *khúntá*, the spike which holds the other end of the stem in this *khúntá* is fixed an iron spike called *lili*, *addi* is a piece of iron which keeps the stem in its place as it is being turned, *bagle* is a piece of wood through a hole in which the stem is passed during the operation. The workman uses the revolving awl, *barmá*, moved by a bow, *lamáni*, of which the string is, *tasmah*, a broad chisel, *chaurasa*, a narrow gouge *nákhund*, an adze, *basíla*, a small saw, *ári*, a knife, *chhuri*, a saw file, *chaprás*, and various files, *reti*

In the *huggah*, or pipe, the cocoanut bowl is *nárial*, the pipe stem with horizontal grooves for holding the water to cool the smoke, *gargara*, the metal pipe outside *lahi*, the plain stem used with the common cocoanut bowl, *datta*, the smoking stem *ngáti*, and the pipe stand *farshi*. In the eastern districts *gaurá*¹ or *gaurá*¹,¹ and *parhath*¹ is the stem of a Mubammadan pipe

¹Azamgarh Sett Rep,
Gloss, 8 7

SECTION IX —THE BAKER

The baker or *nánbar* uses an oven *tamúr*, a roasting spit *sikh*, which is fixed on supports *lántá*, a cushion by which he places the cake on the side of the oven *rafída*, an iron implement for taking out the cake when it is baked, *jori*, a boiling pot *degchi*, saucers, *rakabi* or *katori*; a cup *pydla*, a wooden spoon *dor*, a large wooden stirrer *kafcha*, and an instrument for making ornamental marks on pastry, *kochna*

SECTION X —THE PIPESTEM MAKER

The pipestem maker, *naucháband*, uses a revolving awl, *barmá*, a polishing knife, *chhuri*, a pair of scissors, *qamchi*, and a pair of tweezers, *muchna*

SECTION XI —THE FANCY SILK OR FRINGE MAKER

The *patchra* uses the *kathra*, a piece of leather with four holes in which four threads are fixed for winding, the *batani*, a wooden reel with a handle, the *anti*, a small wooden reel, the *titi*, a winding stick, the *qamchi* scissors, the *salat* a coarse needle for smoothing roughnesses in thread, *sua*, a large darning needle, *sun* a small needle, *ankura*, an iron hook with a ring which goes round the toe, and *parthi*, a bamboo frame or drum off which the thread is wound

SECTION XII —THE DYER

The dyer or *rangrez* uses the *máth*, a pot sunk in the ground for dyes, the *athra*, a similar half-round pot, the *ghera*, a wooden frame on which the cloth is hung like a bag with the dye inside, and the *chalni* or *chhelni* a stick for turning the dye

SECTION XIII — THE CONFECTIONER

The confectioner or *halvāḍī* has a fireplace, *bhatti*, of which the stoke hole is *bhatti lūnūnḥ*, an open cauldron, *larahī*, of which the handles are *karā*, skimmers *jharnaḥ* or *chhanna* a large stirrer *lonchā*, and a small stirrer *chhalnī*, a wooden roller for making dough *belan* or *belna*, which is worked on a board *chaulā*, a pestle for mixing the dough *daba*, a spoon *larchhul*, a brass ladle with a wooden handle for removing the sugar from one vessel to another, *dabbū*, a wooden platter for sweetmeats *girdū*, a brass salver, *thulī*, and a deep brass pan, *parat*. The sweetmeats are exposed on stands made of the *sarlanda* reed called in Gorakhpur *taraunī*, and in Azamgarh *tannī*¹ *tarna*¹ or *tarnī*¹. He also has a wooden basin *lathra*, a large ladle *dorī*,² and a pair of scales, *tardzu*.

¹ Azamgarh Sett. Rep.,
Gloss, s. v.
² Fallon, Dict., s. v.

SECTION XIV — THE COTTON CARDER

The cotton carder, *dhunāḍī*, uses a bow, *dhanus*, *dhanuhā*¹ or *dhanuhī*¹ of which the flexible piece is *dūnri*, the bridge over which the string is passed, *māng*; the string, *tānt*, the broad piece of wood at the end *parhā*, the pegs for tightening the string, *līl*, the piece of cloth which the carder holds in his hand as he twangs the bow, *hathkarā*, the mallet for twanging the bow, *dastah*, the leather sounding board on which the string rebounds *puchet*. The *phatī*¹ is an instrument for teasing cotton, *lathnī*² is a box for keeping carded cotton. The carded cotton is made up in spindle-shaped lumps or balls called *pumī*, and is then ready for the spinning wheel or *charī hu*.

¹ Azamgarh Sett. Rep.,
Gloss, s. v.

² Nawadur ul-alfāz, s. v.

SECTION XV — THE FELT MAKER

The felt maker, *namdō sac*, uses a housewife, *tīladunī* a sewing awl, *suthāḍī*, a pair of scissors, *garchi*, a fine sewing awl *makhīn suthāḍī*, and a bow for carding and arranging the wool, *lamthā*.

SECTION XVI — THE SHOE MAKER

The shoe maker, *mochī*, uses the *loba*, a thick iron pounder for joining the edges of two pieces of leather which have been previously smeared with paste, *leī*, *rampī*, a knife for scraping the surface of the leather, the *suthālī* a large awl the *lātarnī* an awl with a hook at the end for sewing the *mayholī*, a medium sized awl the *singautī* a horn for greasing the *labbī* or *pharma* lasts, the *khupī*, a sort of chisel for paring the edges of the sole, the *bcungī*, like a wooden chisel for smoothing the surface of the leather, the *partahū*, wedges of wood or leather fastened to the last to make it fit, a hammer, *martol*, and a cutter for making lace holes *gulshan* or "hole" *lanī*.

SECTION XVII — THE JEWELLER

The jeweller, *sonar*, uses the *sanra*, a fire tongs, the *bahnal*, a blow pipe the *pargahī*, an iron ingot mould, the *sandun*, small pointed anvil, the *ghario*, a small clay crucible, the *chamta* and *chintī*, pincers, the *tīlvri*, an iron needle-shaped tool for making the links of chains the *lalmī*, a chisel with a round knob for embossing circular ornamentation, the *kansula*,

a bell-metal anvil sunk with several depressions for making repoussé work, *chheni*, a cold chisel, *kathaurá*, a large, *marid* a medium sized, and *golmunhá* a round-headed hammer, *qainchi*, cutters, *gahwa*, large pincers, and *gahwi*, nippers, the *lágmunhi* are nippers twisted at the head for holding the crucible in the fire, the *gahwi jamúri*, wire drawing pincers, *jandri*, the perforated wire plate, *nihai* a square-headed anvil, *kúlikirá*, moulds of various sizes into which the metal is beaten; *pankar*, compasses, *phunki*, a hollow cane for blowing up the fire, *bursi* or *angethi*, the fire place, *chhah*, blocks sunk in the ground in which the anvils are sunk, *pankhi*, a fan for blowing up the fire, *latali*,¹ a vessel for holding scraps of silver; the *chhmunli*,² a polishing brush.

¹Nawádir ul-nifár, s v

²Azamgarh Sett Rep, Gloss, s v.

Kámi,³ is an ingot not beaten out, and *chaurasá*,² a block of silver beaten out flat

SECTION XVIII — THE EMBROIDERER.

The embroiderer, *kárchob*, uses the *chob* or wooden frame on which the work is stretched, the *sui*, a small needle, and the *sutháli*, a sewing awl

SECTION XIX — THE BRAZIER

The brazier, *thatherá*, uses the *nihai*, a square anvil, *súmdán* a pointed anvil, the *sabrá* an anvil round at the top, *qainchi*, cutters, *salá* a solder stirrer, *sangsi*, pincers, *reti*, files, *kathaurá*, a hammer, *latori*, a vessel for holding the flux (*pain*, or *sohaga*), *bhátthi*, bellows, *gharid*, an earthen crucible, *dastpanáh* tongs, *ohár*, a perforated cover for the crucible, *lharud*, a circular anvil for shaping the mouth of a vessel, *nitha*, a sort of wooden anvil or block, *mungari*, a wooden mallet, *panlare*, a wooden stirrer for mixing up the flux, and *tarázu*, scales

SECTION XX — THE BRASS-FOUNDER.

The brass-founder (*kaserá*), uses *súnehá*, moulds of kinds; *khará*, a kind of lathe, *sanrsá*, large pincers, *gharia*, a clay crucible, of which the mouth is *tonti*, and *chaurasa* a broad chisel

SECTION XXI — THE BLANKET WEAVER

The blanket weaver or *gararid* uses a simple loom, the *lapetan* is the stick on which the blanket is wound as it is woven, *khiintá*, supports for this beam, *ohári*, a beam to which the web is fastened at the opposite end from the weaver, *beun*, is a wooden implement which is passed between the thread of the web to drive tight each thread of the wool, *bái*, movable sticks placed at intervals to separate the threads of the web, *chapni* or *sásath* an implement for alternately raising and depressing the threads of the web, *khuluná* a wooden scraper for removing knots or excrescences from the thread, *sua*, a thick iron needle, and *siringá* a shuttle

SECTION XXII — THE GOLD-WASHER

The gold-washer or *niyariu* uses the *lathra*, a wooden pan for washing the ashes (*ráli*) or sweepings of jewellers' shops,

the *chatthan*, a sifting pan, *bhāthi*, bellows, *susud* the earthen pipe of the vessel which remains in the fire, *dastpanāh*, pincers, *salāi*, an iron stirrer, and *gharā* an earthen crucible

SECTION XXIII — THE BOOK-BINDER

The book-binder (*ji'dsāz*), uses the *shakanyu* or screw press; *latni* a paper cutter, *qanchi*, scissors, *lobā*, an iron mallet, *suthāli* an awl, *sui*, a needle, *phurli*, an instrument with a small revolving wheel for embossing the binding, *phli*, dies for embossing, *saiyha*, a cutter for paring edges, *gulli*, a wooden tool for smoothing the binding, *rāmpi*, a leather scrape, and *talhti* or *patra*, wooden boards for putting between the books in the screw press

SECTION XXIV — THE LAPIDARY

The lapidary (*haklāk*) uses the *san* or *sāpul*,¹ the revolving grindstone made of corundum powder and lac, *lamunā*, the bow for turning it, *janthar*, the props of the grindstone, *sakā*, the wooden axle of the grindstone, *ghontā*, agate burnishers, *chāmti*, pincers, *qalam*, iron engraver, *qanchi*, cutters, *sohan*, iron chisel, *huthauri*, small hammer, *nihar*, anvil, *samsi*, pincers, *patā*, round agate burnishers, *barmā*, a revolving awl with a bow, *kamāni*.

¹ Nawādir-ul alifaz, s. v.

SECTION XXV — THE ROPE TWISTER

The rope twister (*rassibat*) uses a *bhauni lali*, a flat stone with a hook to which the rope is fastened as it is being twisted, *pench*, a board perforated with holes by which the strands (*lār*) are twisted with rough pieces of wood (*lalri*), *labūt* a grooved block in the grooves of which the strands are fixed to secure uniformity in the twisting, *dherā*¹ is an implement formed of two cross sticks with which twine is made.

¹ Azamgarh Settlement Report, Gloss, s. v

SECTION XXVI — THE POTTER

The potter (*kumhār* or *kohār*) uses the wheel, *chāl*, which is turned by a stick called *chakant* on a peg *kiltā*. The *lehsur* is an implement for mixing up the clay. The *ptā* or *ptnr* is a pottery rammer for consolidating the clay, which is smoothed with a tool called *chapra*.¹ The *athari* are moulds for shaping vessels; the pots when ready are severed with a string called *cheuni*. The kiln is *auā* and the claypit *khadand*

¹ Azamgarh Sett Rep., Gloss, s. v

SECTION XXVII — THE GLASS BANGLE MAKER

The glass bangle maker, the *chūrīhar* or *manīhar*, uses a fire place, *bhatti*, (of which the opening through which the melted glass is removed is *nārā*). The opening is closed by an earthenware cover, *dhapnā* or *dhapani*. The earthen crucible is *kohā*, the stone on which the ring is shaped, *patthari*, the spoon for putting the glass into the crucible, *karekhul*, the iron hook for taking out the glass, *aluri*, the instrument for turning the glass in the crucible, *badaricari*, the mould with a handle for shaping the bangle, *kalbut*, the long iron poker on the top of which the glass is melted, *salāg*, the flat iron instrument for shaping the ring, *pātā*, the instrument for widening the ring to the required size, *badhand*; and the stamp for making embossed ornaments on the bangle *thappa*

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUB-DIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD

SECTION I — SIEVES

The *hángi* (upper Doáb) and *súp* are winnowing sieves. The *chhatni* is used for sifting the bran from the flour. The *chulwan*¹ is a bambu or reed sieve for straining sugar-cane juice or catching fish. The *gharna*¹ or *gharni*¹ is a sieve for cleaning grain. The *anghwa*¹ or *angwa*¹ is a cloth sieve for sifting fine flour, and the *anghi*¹ is a leather sieve with fine holes.

¹ Azamgarh Settlement Report, Gloss, s. v.

SECTION II — THE PEDAL FOR HUSKING GRAIN

This is known as *dhenl á*,¹ *dhenl*,¹ or *dhenkul*. In the eastern districts the movable beam is *dhenki*, the pillars on which it rests are in Azamgarh *khambhá*² and in Gorakhpur *khúnti*. In the eastern districts the peg in the beam which crushes the rice is *músar*² and the axle *gull*.² In Gorakhpur the hollow wooden bed in which the rice is crushed is *lánri*, and the hand-rail which the workman grasps *otgan*. The place where the grinder rests his feet is *pauḍar*.

¹ Elliot, Gloss, II, p. 287.

² Azamgarh Settlement Report, p. 113.

SECTION III — THE PESTLE AND MORTAR USED FOR HUSKING GRAIN

The mortar is to the west *okhli* and to the east *okhari*. The pestle used with it is in the east districts *músar* or *paharuá* and to the west *músal*. The iron ring at the bottom to prevent splitting is *sám*.

SECTION IV — THE HAND-GRIND MILL

This is known to the west as *chakki*, and to the east as *jant* or *jánta*. The *chakki* is smaller and generally turned by one woman. The *jant* requires two women to work it. The upper stone is in Gorakhpur *uparautá*, and in Azamgarh *úpar-lá-put*,¹ the lower stone is in Gorakhpur *tarautá* and in Azamgarh *níche-lá pát*.¹ The handle is in the east districts *jua*, the axle *lilla* and the feeding channel *geli*, *ghúli*.¹ In the east districts is a handful of grain poured into the mill. In Gorakhpur the mud seat on which the woman sits is *bauḥani*. To roughen the stone with a chisel is *rahná* or *chhínna*.

¹ Azamgarh Settlement Report, p. 117.

SECTION V — THE GRINDSTONE FOR SPICES

This is to the east *sil*, and to the west *silrat*.¹ The stone roller used with it is in Gorakhpur *lorha*, in Cawnpur *lurha*,¹ and in other places *batta*.

¹ Wright, Memo, Cawnpur, p. 91.

SECTION VI — THE ROLLER USED IN MAKING PASTE

This is called *belan* or *belná*. The flat board on which the paste is rolled is *chauki*. *Parthan*¹ in the east districts and to the west *palethan* is the dry flour sprinkled on the board to prevent the paste sticking to it

¹ Azamgarh Gloss., s. v.

SUB-DIVISION II — DOMESTIC FURNITURE

SECTION I — STOOLS

The ordinary stool is *morhá* or *machná*. When it has three legs it is *tipai*, a small stool is *pirha* or *pirhá*.¹ The wooden platform for sitting, sleeping or bathing is when large *tahit* or *tahítá*, and when small, *chauki*

¹ Azamgarh Gloss., s. v.

SECTION II — THE BED AND COT

An ordinary bed is *chárpái*, and a cot *khatolá* or *khatiyá*. The pillow is *tahíd*, and the bed clothes *toshak* or *bichhoná*. The legs are *gorá*¹ or *páyá*. The side pieces are *bái* and in the east districts *patti* or *páti*. The end pieces are *sirai*.¹ The head of the bed is *sirháne* or to the east *munródrí*.¹ In Gorakhpur *gorwádrí* is the foot of the bed. The net work at the bottom is *sánká* or in Gorakhpur *bindwat*, when this netting is made of one string, the bed is said in Gorakhpur to be *ehbaddhi*, if of two, *dobaddhi*, and so on. The strings at the bottom by which the netting can be tightened at pleasure are *adwán*,² in Gorakhpur *ordáwan* and in Azamgarh *onchan*.¹ The thick rope at the foot to which the netting is tied is in Gorakhpur *main* or *lardhan*. *Barud* in Gorakhpur are strings tied on to the side as the netting is being made.

¹ Azamgarh Gloss., s. v.² Fallon, Dict., s. v.

SECTION III. — THE WEIGHING SCALES

The large fixed scales are *rátul*, and to the east *thal* or *dhal*.¹ The small scales are *kántu* or *tará:ú*. *Túra*¹ or *tora* to the east is a weaver's scale for weighing cotton or thread. The plates of the scale are *palrá* or *pallá*. The strings of the scale are *das*² or in Gorakhpur *goti*, and in Azamgarh *tanni*.¹ *Parang*, *pasanghá*, *dhái*¹ is a weight put into one scale to balance it. *Jhukná*² is a false balance, and in Azamgarh *tankauri*¹ is a small pair of scales. The top bar of the scales is *dandi*.²

¹ Azamgarh Settlement, Rep., Gloss., s. v.² Nawádir ul alfaz, s. v.

SECTION IV — NETS

Jal is the small fisherman's net, *mahájal* is one of a larger size. The *gholí*¹ in the east districts is a net used by cartmen for feeding bullocks. *Juti*² in the Upper Doab is a net for carrying grass. *Ganjá*¹ means the same in the east districts. The *chhika* (east districts) or *chhinku*³ is a net for hanging up pots, &c., in a house. *Sikhar* in the east districts and *sunlo*⁴ in Farukhabad is used for the same purpose. The *argani* of the east districts or the *algarí*⁵ to the west is a stick or rope for hanging up clothes, *chhatrí*⁵ is a frame used for the same purpose. *Jhorá* (Gorakhpur) is a cord net for carrying goods on the head, and *ghonk*¹ is the net used by bearers with the sling pole (*bahangí*)

¹ Azamgarh Settlement, Rep., Gloss., s. v.² Gaz., N-W P., III, 474.³ Elliot, Gloss., II, 264.⁴ Fallon, Dict., s. v.⁵ Nawádir ul alfaz, s. v.

SECTION V — THE PAD USED FOR SUPPORTING WATER POTS, &C, ON A WOMAN'S HEAD

¹Azamgarh Sett Rep,
Gloss, s v
²Gaz, N W P, III, 474.
³Elliot, Gloss, II, 348
⁴Elliot, Gloss, II, 359

This is in the east districts *binia* or *genruli*,¹ in the Upper Doab *jadhua*,² and in other places *indhua*,³ or *indhua junda*,⁴ *jura*,⁴ *chakwa*,⁴ *gurari*,⁴ *genruri*,⁴ *gorari*,⁴ or *induri*.⁴

A pile of water-pots one above the other is *jehar* or *jeghar*.

SECTION VI — THE STICK

¹Sett Rep, Gloss, s v

The ordinary long stick is *lathi*, in Gorakhpur *laur* or *lauria*. The butt end is *hura* in the east districts. *Sontā* is a thick club, and *chhari*, or in Gorakhpur *labhi*, is a thin stick. *Deng*¹ in Azamgarh is a thick walking stick, *pahari*¹ a thick club, *theghun*, a small walking stick. *patkan*¹ is a walking stick and *phatthā* or *phaltā* a piece of split bamboo used as a stick, *subarani*¹ is a light walking stick, and *bajar bong* a heavy stick.

SECTION VII — BOXES

Sandūq is an ordinary box of which the diminutive is *sandūqchā*. *Sendūjī* or *sindhaurā* is a box used by women for carrying red lead. The *pitārā* is a travelling box for clothes, &c, carried by a man on a slung bamboo, *bahangi*. The *dibi dabbi* or *dibā* are small boxes for jewelry or other valuables. The *chunautā* is a box for carrying the lime (*chānā*) used with betel. The *doki* in the eastern districts is a box in which the *ubtan* or *uptan* a condiment composed of turmeric and other ingredients, which is rubbed on the bride at a wedding. The *ingrauti*¹ is a box in which women carry the vermilion which they put on the parting of the hair. The *gelhā*¹ or *gelhi*¹ in the eastern districts is a little box made of bamboo chips in two parts, for holding betel, &c. *Chapuri*¹ in the east districts is a little straw box.

SECTION VIII — METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES

The vessels ordinarily used by Hindus are as follows —

(1) *Tasā* made of brass (*pital*), a round vessel used for boiling rice. About two seers of rice can be cooked in it.

(2) *Tash*, a similar vessel of a smaller size.

(3) *Batulā*, a vessel made of alloy (*phul* or *kashut*). This is used for cooking rice, and about a seer of rice can be cooked in it. It is comparatively higher and narrower than the *tasā*.

(4) *Batuli*, a smaller similar vessel used for cooking pulse or meat.

(5) *Patthi*. This is made of alloy (*phul*). It has a narrow flat mouth, and is used for boiling meat.

(6). *Handa* — This is a very large copper vessel with handles for boiling rice.

(7) *Tāmlet* — This is a large brass vessel, broad at the bottom, used for cooking pulse at marriages, &c.

¹Azamgarh Sett Rep,
Gloss, s v,

(8) *Katorá* —Used for eating from, with a projection at the bottom on which it rests

(9) *Tashlari* —Like the *katorá*, only it has no stand, but is flat bottomed

(10). *Lotá* —Used for drawing water and drinking.

(11) *Geruá* or *garuá* —Made of alloy (*phul*) with a spout (*donti*)

(12). *Tamhá* —Similar to the last except that it is made of *lasut* not *phul*. Both are used for drinking

(13) *A'bl'horá* —A drinking vessel,—the sides of which broaden towards the mouth, and it is provided with a stand (*gorá*) at the bottom.

(14) *Glass* or *gilds* —Similar to the last except that the sides are straight or only slightly curved. It has no stand, and is flat bottomed.

(15) *Surahi* —Used for keeping drinking water.

(16). *Chlamchi* —Used for washing

(17). *Ástábá, ástáwa* —A water ewer used for washing.

(18) *Kalchhi, karchhi* —A brass spoon

(19) *Kalchhul, karchhul* —An iron spoon

(20) *Jharna, Jharni* —An iron sieve with a handle

(21) *Dubbí* —A brass spoon of which the cup is deep and broad, principally used in marriages

(22) *Tháli* —A flat pan from which food is eaten. The *desi tháli* is made of brass (*pitul*) or alloy (*phul*). The *Nepali tháli* is made of alloy (*phul*), and has the edges curved to the outside while the *desi tháli* has straight sides,

(23) *Paniat* —A large flat pan like the *tháli* except that its sides curve gradually up to the top

(24) *Bahguna* —An iron cooking pot with a handle

(25) *Chumtá, chumcha, dastpanáh* —A pair of small tongs used for arranging the fire, or turning over cakes on the griddle

(26) *Sanrsi* —Tongs used for removing the pot (*batuli*) from the fire

(27) *Karali* —An iron or brass broad pot with handles (*Kará*) generally used for cooking vegetables

(28) *Táwa* —An iron griddle plate

(29) *Ugdádn* —A spittoon

(30). *Pandan* —For keeping betel,

(31) *Gagara* —A copper or brass vessel used for drawing water from a well

(32) *Dol* —An iron vessel for drawing water from a well

(33) *Kúnra* —A copper or brass vessel used for storing water in the house

(34). *Sarposh* —A cover for other vessels,

(35) *Chiragdán* —Stand for a lamp

(36) *Khuredani* —An iron poker,

- (37) *Kotwál, Jholaná, Jholani*.—Wooden poker
 (38) *Pavná*—An iron cullendar or straining ladle
 (39) *Háwandastá*.—A pestle and mortar for grinding spices, &c
 (40) *Lonhrá*¹.—A small iron pan
 (41). *Tathí*² or *tathíá* or *tátí*—The same as the *tháhi* No 22.
 (42) *Tamehará*,³ *tameharí*³—A round copper vessel
 (43). *Khora*,³ *khori*³—A corruption of *abkhora* No. 13

Lewá in Gorakhpur or *anwan*³ in Azamgarh is ashes plastered on a cooking pot to save it from the fire, *ubsan*³ in the east districts is a handful of straw, &c, used for cleaning metal vessels.

Muhammadans generally use the following vessels —

- (1) *Patilá*—A large copper vessel for cooking rice.
- (2) *Patilí, degchí*—A similar vessel smaller in size.
- (3) *Deg, degchá*—A somewhat larger pot for boiling
- (4). *Lotá, badhaná*—This differs from the vessel used by Hindus in having a spout
- (5) *Lutá, badhamí*—A similar vessel of smaller size
- (6) *Katorá*.—Similar to the Hindu vessel, but made of copper
- (7) *Piyáli*—A cup
- (8) *Piyálá*—Similar to the last but larger
- (9) *Rikābī*—A saucer
- (10) *Tabáq*—A broad flat washing vessel
- (11) *Chmtá, chmti, chumchí*—The same as used by Hindus
- (12) *Sarposh*—Covers for other vessels.
- (13) *Chlamchí*.—Washing bason
- (14) *Aftába, Aftáwá*—Water ewer
- (15) *Tasht*—A broad flat dish
- (16). *Sini* or *seni*—A broad shallow tray
- (17) *Gagará*—Used for drawing water
- (18) *Lagan*—A large vessel for storing water
- (19) *Karáhí*—An iron cooking pot.
- (20) *Chhanná, jharná*—An iron strainer with a handle
- (21) *Pándan*—For holding betel
- (22) *Khásdán*—For keeping *pan* or betel, with a cover
- (23) *Ugáldán* or *pikdan*—Spittoon
- (24). *Suráhi*—For keeping water.
- (25) *Fatíleo*, *chirágdan* or *ducat*—Lamp stand
- (26) *Tuwa*—Iron griddle plate
- (27) *Karchhula, larchhulí*.—Spoons
- (28) *Chumta, dastpanah*—Tongs
- (29) *Sil hchá*—Spit
- (30) *Panchhanna*—A metal strainer for water.
- (31) *Dabhu*—Large deep spoon.

¹Growse, Mathurá Memo, Gloss, s r
²Wright, Cawnpur Memo, p 91,
³Azamgarh Sett Rep, Gloss, s r

SECTION IX.—UTENSILS USED IN WORSHIP.

The appliances of a Hindu temple are as follows.—The *āsini* is a sort of mat made of *lus* grass, wool, &c, for sitting on. The *phūri* is a sort of spoon for throwing water on the lingam, *āchmani* is a much smaller spoon used for the same purpose. *Panchpatr* is a small vessel for keeping water. The *jālpatr* is larger. The *aighā*, *jalehri* or *jalthari* is the strainer made of stone or metal in which the stone representing the lingam is placed. *Pinri* is the platform on which the lingam is placed. The *ghari* or *ghanta* is the large and the *gharyi* the small bell. *Jhāngi* are the cymbals. *Sankh* the conch shell, *singhāsan* the idol's throne, *mūrat*, the idol, *horsi*, the implement for grinding the sandal wood (*chandani*), *dhyupdan*, the censor, *dīpdan* or *dīpalādan*, the lamp-stand, *katori*, the vessel in which the ground sandal wood is placed, *sumurni* the string of beads held in the hand, the *japmāl* is a sort of bag in which the worshipper keeps the beads, and puts his hand inside and turns them. The *tūmba tūmbi* or *tomri* is the hollow gourd carried by religious mendicants (*faqirs*). The *hamandal* is a brass vessel of the same kind used for drawing water in a temple.

SECTION X.—LEAF PLATTERS

The *donā* is a small round leaf platter. The *pattal* of the west districts or *pa'hari* to the east is broader and flatter. The *gadaudā* is a small leaf basket with high sides used for holding cooked provisions, the *pataurā*¹ is similar to this, the *panicar* is a large leaf basket used at Hindu marriages when a number of guests have to be fed.

SECTION XI.—EARTHEN VESSELS

The number of these is very large, and varies in each district. The following list does not profess to be exhaustive—

Abhōra is a drinking vessel, *achūri*, a pickle jar, *aihuā* a little platter, *athri*, a pan for making dough.

Bhabka is a vessel used in distilling, *badhana*, a water vessel with a spout, *blaruka*, a drinking vessel, *chaptā*, a large flat jar, *cheru*,¹ an earthen cooking dish, *chhagal*,² an earthen water pot with a spout, *chhori*,¹ a large earthen jar, *chukkar*, a drinking cup, *churag*, a lamp saucer, *dahar*,³ a vessel for storing grain, *dtari*, a very small lamp saucer, *dublena*,³ a drinking vessel, *dudhau*,¹ or *dudhaurā*¹ an earthen vessel in which milk is boiled, *gagan* used for drawing water, *gamla*, a flower pot, *ghoulā* or *ghali*, a vessel for holding water, *gharu*, a vessel for drawing water, *ghulahi*, an earthen dish in which clarified butter (*ghī*) is cooked, *ghuchchi*,¹ a little dish with a narrow neck, *ghuliyā*,¹ a little earthen dish, *ghuncha*,¹ or *ghunchi*,¹ a small vessel for milk, *ghurli*,¹ a little dish, *handi*, a vessel for cooking or holding milk curds, &c. *Jāla*,⁴ a large water jar, *phayhar*,² a water jar with a long narrow neck, *phari*,⁵ a pitcher with a long neck, *phara*,² an earthen saucer, *kachhu*, an oblong vessel for drinking spirits; *lamorā*,¹ or *lamori*,¹ a vessel used in making clarified butter (*ghī*), *lam-penu*,¹ a dish used for the same purpose, *karāki*,³ a vessel for

¹Azamgarh Settlement Report, Gloss, s. v.

¹Azamgarh Settl. Rep., Gloss, s. v.

²Nawadur ul alfaz, s. v.

³Wright Cawnpur Memo, p. 100.

⁴Wilson, Gloss, s. v.

⁵Elliot, Gloss, II, 353.

boiling vegetables, *karuá*, a vessel with a spout for drinking and votive offerings *lanhatari*, a vessel for milk and curds, *khondhá*, a vessel used in boiling and distilling, *lohá*, a small vessel for cooking pulse and vegetables, *kosá*, a lamp saucer, *lonchá*,¹ an earthen dish, *kullhar*,¹ a little earthen cup for serving out spirits in, *kulsi*, a water jar, *kíná*, a flat platter for kneading flour in, it also means in the east districts a large vessel for grain, holding three or four maunds. The *kínri* or *kunri* is a smaller grain vessel holding about two maunds *labani*, the oblong vessel in which palm juice (*táru*) is collected on the trees, *malania*,⁶ a small earthen pan, *malai*,¹ a cooking dish used by Muhammadans, *mariban*, an earthen vessel with an open mouth, *matká*,³ a vessel for holding water or pickles

Mitá, a vessel for water, *mithá* a large vessel for storing grain, *nand* or *nádhi*, a vessel used as a feeding trough, *paná*,¹ an earthen vessel used as a milk measure, *pará*, a saucer generally used to cover other vessels, *patuki*, a small vessel used for cooking pulse, *pyáldá*, an earthen cup, *purá*,¹ a small earthen pot, *rilábi* a saucer, *sanakhi*, a broad flat dish out of which boiled rice is eaten, *suráhi*, a water vessel with a long narrow neck, *taulá*,¹ a large earthen dish for cooking, *taudá* an earthen plate used as a griddle; *tathudá*¹ a flat earthen dish *tathahrá*,² a vessel for heating water for bathing, *telaanri*,¹ *telauns*,¹ *telwans*,¹ or *telaunchi*, a vessel for holding oil, *tuthah*,² a small platter, *tomri*, a vessel used for holding blood by barber physicians

SECTION XII—WOODEN VESSELS

The *kathoti*¹ of the Doab and the *kathwat* of the eastern districts is a large deep wooden dish for kneading flour. The *katheli*¹ in the Doab is a small wooden dish for scraps. In Azamgarh, the *arhuá*² is a little wooden platter, and the *dokri*,³ a small wooden dish. The *laykol*¹ is a wooden cup carried by mendicants, and the *tomri* is the mendicants' gourd. The *táru* is a wooden ladle, and the *doi* a wooden ladle used by Muhammadans in cooking pulse (*dal*)

SECTION XIII—LEATHER VESSELS

The *ghábá*¹ or *ghabra*¹ is used for holding all kinds of liquids. The *dabba*, *kúpá kuppá*, or *gora* is used for holding clarified butter (*ghi*) or oil (*tel*). The *gelhá*² or *gelli*² is a smaller vessel used for the same purposes. The *jori*² is a leather pack-bag for molasses.

SECTION XIV—STANDS FOR VESSELS

These are known as *paunda* or *palainda*,¹ *gharaunchi* or *gharthari*. The *lathan*² is a stand on which one pot is hung over another to act as a filter.

SECTION XV—CLOTHES

The general terms are *lapra*, *parchu*, *libás*, *poshak*, in the east districts *pahrauí* and in Gorakhpur *lugá*, or *bastar*. Among mens' clothes are—

(1) The turban—*pāgrí* is a piece of cloth woven for the purpose, *murēthu* a piece of ordinary cloth wound round the

⁶Growse, Mathurá Memo, Gloss, s. v

¹Wright, Cawnpur Memo, p. 91

²Sett Rep, Gloss, s. v

³Nawádir ul-alfáz, s. v

¹Fallon, Dict, s. v

²Azamgarh Sett Rep, Gloss, s. v

¹Fallon, Dict, s. v

²Nawádir-ul alfáz, s. v

head. *Chirā* is a checkered turban, *dhathū* is a piece of cloth wound under the chin and over the head

¹Ḍawādīr ul alfāz, v.

(2) The cap, *topi*, if shaped so as to cover the ears it is *lantop* or *landhapni*,² *lanchhahī*³ is a piece of cloth worn loose over the head

²Azamgarh Sett Rep, Gloss, s. v.

(3) The loin-cloth, *dhoti*, *mardāni* or *pardani*, *langota* or *langoti* is a small loin-cloth *Bhagwa* or *bishti* is a small scrap of cloth worn by boys, *kāchhī*¹ or *kachhār* is the small tight cloth worn by wrestlers *Phalāng*² or *pachhantā*² is the trig end tucked in behind, and *phanmā*² is the loose end which hangs down in front. *Parkharā*² is a small loin-cloth

The knots in the loin-cloth used for holding money or valuables is in the east districts *anchal tent* or *phānr*

(4) The drawers, *pdejāma* Those made tight are *chirī-dār*, if loose at the ankles *mohridār*, and if loose with pieces let in along the thigh *lalidār*

(5) The jacket, *mirzā*

(6) The coat, *angā* or *angarkhā* and *chaplan* Those worn by Hindus open on the right breast and by Muhammadans on the left It is tied at the neck by a string *ghundī*, which moves in a hem *tulmā*. The *qabā* is an outer coat open at the chest and sleeves The *nimastin* is a jacket, the sleeves of which reach only to the elbows, which the *shalūlā* and *sadā* leave the arms bare

(7) The sheet. This is *dohar*, *galef*, *dopatta* or *lhol* The *picchaura* is a sheet worn over other clothes

(8) The stuffed quilt, *lkhāf*, *razai*, *saub*, or in the east districts *dulā* A similar quilt made of rags patched together is *gudarā* or *gudari* or *kathri*² The stuffing of the quilt is *bharti*¹ *Angā*² are bits of old cotton padding in a quilt

(9) The long coat worn by well-to-do people is *'abū*

(10) The cloth tied round the loins while bathing, and used for drying the body afterwards, is *angochhā* among Hindus and *kīng*: among Muhammadans.

(11) The purse, *thaili*, *batuā*, *toru*, or *potli*, *tilidani* or *khaliti* is a tailor's housewife *Kisbat* is the case in which a barber carries his razors, &c

(12) The shoes, *gūta* or *gūti*, in the east districts *panā*, *panā*, or *panahi*, the wooden bathing shoe is *paula*, *kharāun*, *paira*² (Farrukhabad) or in Azamgarh *lothauhi*²

²Fallon, Dict., s. v

(13) The Brahmanical cord *janeo* The knots in the cord are *parwar* Its length is measured by hand-breadths (*chaudā*) A Brahman's cord is '96 hand-breadth's long, while a Rajput's is 80

(14) The blanket, *Iammal* and to the east *lamarā* This is a kind of thick blanket made in Gorakhpur *Ral* is a large kind of blanket Hordsmen tie the blanket over their heads in a peculiar way to save themselves from rain. This is known as *ghonghi*,⁴ *ghoghī*,³ *ghoghā* or *choi*⁶

(15) A patch on clothes is *pewand* or *pauwand* When the cloth is doubled the outer piece is *abra*, and the lining *astar*.

⁴Elliot, Gloss, II, 323f

⁵Azamgarh Sett Rep,

Gloss, s. v

⁶Elliot, Gloss, II, 270.

⁷Nawádir-ul alfáz, s v.

⁸Azamgarh Sett Rep, Gloss, s v

⁹Wright, Memo, Cawnpur, p 88

¹⁰Azamgarh Sett Rep, Gloss, s v

¹¹Fallon, Dict, s, v

¹²Nawádir-ul-alfáz, s v

(16) *Washing of clothes*—The washerman's plank is *patra*,⁷ and in the east districts *pát* or *pátá*, the smoothing iron *istiri*, the ironing cloth *bethan*, the mallet with which he beats the clothes *lathá* or *múngar*, the clothes line or drying frame *tandó*⁸ *Pachhárab*⁹ is to beat clothes on a plank or stone

Among women's clothes are—

(1) The sheet, *sári*, *chádai*, *dopattá*, *khol*, *lugará*,⁹ and in Azamgarh *lhaluá*¹⁰ *Pharúá*¹⁰ is a small sheet worn by little girls The hem of the sheet is *achrá*¹¹ The wrapper tied tight is *gánthi*,¹² *Phupri*,¹⁰ is the end of the sheet gathered and tucked in front. *Khouchhá*¹⁰ is the pocket in front formed by loosening the part tied round the waist, and *gojhnaut* or *gojhnáwat*¹⁰ is the loose fold on the left side The single sheet worn by women is sometimes called in the east districts *dhoti zanari*

(2) The petticoat, *lahangá*, if loose it is *dhablá*,¹¹ *kachháu*,¹⁰ is a mode of tying it under the leg The waistband through which the string is run is *toi*¹⁰

(3) The bodice, *kurta zanáná*, *angrá*, *jhúla*, or *sínaband*

(4) The veil or cloth worn over the head *orhná* or *orhni*

(5) The drawers, *paejámd*

Surma is the antimony put on the edges of the eyelids, *sendúr* the red lead put in the parting of the hair; *kangi*, the comb and *thakri*,¹⁰ the hair brush

SECTION XVI —CARPETS AND MATS

A carpet is *dari*, a floor cloth *qálin* or *farsh* *Shatranj* and *galachá* are thread mats *Jamkúrá* is a mat worn round the shoulders in wet weather *Chatá* is made of the stems of the *narkat* (*arundo tibialis*, Roxb), *gondari* is made of the *gond* reed, *saf* is a long *gond* mat used when a number of people are assembled at a marriage, &c *si'alpúti* is a fine mat for sleeping on, *taraí*¹ is a reed mat

¹Azamgarh Sett Rep, Gloss, s v

SECTION XVII —JEWELRY.

The following are some of the varieties of jewelry commonly worn.—

1st—*Worn by men and boys*

¹Azamgarh Sett Rep, Gloss, s v

(a) On the ears The *balí* is a plain ring The *kurí*¹ is a stone set in wire

(b) On the arms The *byáyath* is an ornament fastened round the upper arm The *jaushan* is a similar ornament The *ta'auri* is a sort of amulet The *tainti*¹ is a similar amulet

(c) The neck The *malá* is a bead necklace The *jugauli* is a neck amulet in the eastern districts The *l anthi gop* and *jauhar* are kinds of necklaces

(d) The fingers The *anguti* and *chhallá* are finger rings

- (e) Ornaments for the wrist, *lharuá* and *gunjahrá* or *gunjhá*. These are chiefly worn by boys.
- (f) The waist *Kardhan* is a chain hung round the waist.
- (g) The ankles. *Gorahrá* is a boy's anklet.

2nd—Worn by women

- (a) Ornaments for the forehead. The *bandi* is a sort of spangle or wafer. The *bendi* is an ornament of the same kind. The *tila*, *bunná*, or *bunda* are similar to this. The *ár*,¹ *cháand*, *satá*, *patvi*, *cháandlá*, *dhanuh*, *choti*, *chandica*, *daní*, and *chandabyuca* are other ornaments worn on the head or forehead.
- (b) Nose ornaments. *Nath*, *nathá*, *nathuri*, *kí*, *jhulaní*, *bulag*, *besar*, *chuchhi* and *phurukuri*.
- (c) Ear ornaments. *Karanphul*, *jhumlá*, (a pendant) *buli*, *pát* or *pattu byli*, *balá*, *sabza*, *daríá*, *tarí* and *dhár*.
- (d) Neck ornaments. *Kanthá*, *pachlari*, *tilari*, *chandarhár*, *champákali*, *ta'ariz*, *jugnú*, *hasuli*, *motimúla*, *lántha*, *enjir*, *baddhi*, *sítala*, *humel*, and *nudali*. The *lonchhi* or *ganthi* is worn on the fold in the sari or sheet and the *tiluri* or *torud* on the veil.
- (e) Arm ornaments. *Bahuntá*, *bázá*, *tará*, *jaushan*, *byáyath*, *chúhudanti*, *saluria*, *naugraha*, *pachhela*, *chaná*, *langana*, *hathsiikhar*, *lathari*, *lari*, *biruá*, *bahun*, *barelhi*, *torá*, *barthaná*, *anant*, *naunaga*, *jahángiri*, *tosha*, *daríá*, *bera*, *mathá* or *mathi* (a pewter bracelet worn by Ahir women) *rákhi* (an amulet) and *chúri*.
- (f) On the fingers—*Chhalla*, *puriá*, *batúsha*, *angúthi* *pherua*.
- (g) On the wrist *Kardhani*, *lamaríash*, *lanchi*, *thagri*.
- (h) On the feet—*Paezeb*, *amcat*, *angutha* *bichhua*, or *bichhuyá*, *chhalla*, *palám*, *lará*, *chhara*, *gorahra*, *ghungru*, *pauri*, *newará*¹ or *newari*,¹ *churíá*, *chhalla* *ghungrudár*, and *phulua*.

DIVISION III.

SOILS.

SECTION I — CLASSIFICATION OF SOILS

Soils may be classified—

- a According to their distance from the village site
- b According to their constituent elements.
- c According to the crops for which they are prepared, or which they usually produce

A

SECTION II — SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

The concentric circles (*hár*) are generally three in number

1st.—The belt near the homestead (*dbádi*, *duh*, *basgit*, &c) which is better manured, more carefully cultivated, and adapted for the superior kinds of crops. This belt is known as *banjin*¹ *dahyá*² *goenr*, (eastern districts) *gorha*,³ *jamat*⁴ (Eastern Oudh,) *gauhán*⁵ (West Oudh and Central Doáb) *khurwa*⁶ (Bundelkhand) *bura*⁷ (Central and Upper Doáb) *per* (Azamgarh)

2nd.—The next furthest belt from the village site is *lauli*⁸ (East Oudh) *majhar*⁹ (East Oudh) *múndi*⁹ (Upper Doáb) *majholá*⁹ (Upper Doáb) *aglá*⁹ (Upper Doáb) *mlána* (Gorakhpur) *manjhá*¹⁰ (Farukhabad)

3rd.—The belt furthest from the village site is called *barhá*¹¹ (Central and Upper Doáb) *barheta*¹² (Farukhabad) *jangal*¹³ (Upper Doáb) *hár or úparhár*¹⁴ (Central Doáb and Rohilkhand) *pálo or páldi* (Benares Division)

In parts of Oudh there are only two divisions, in Unáo and Rai Bareli *goenr*¹⁵ and *hár*¹⁵ and in West Oudh *gauhán*¹⁵ and *ujur*¹⁵

B

SECTION III — SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS

A — SANDY SOILS

Classifying soils according to their constituent elements we have first—sandy soils—

Among these may be mentioned the *bhú*¹ or *bhúd* or *bhuda* of Rohilkhand, which in Bareli is applied to soil containing

¹Elliot, Gloss, II, 252

²Elliot, Gloss, II, 293

³Elliot, Gloss, II, 331

⁴Carnegy, K. T., s. v. *goenr*

⁵Elliot, Gloss, II, 332

⁶Carnegy, K. T., p. 123

⁷Gaz., N. W. P., I, 67

⁸Elliot, Gloss, II, 256

⁹Gaz., N. W. P., 8

¹⁰Carnegy, K. T., s. v. *goenr*

¹¹Gaz., N. W. P., III, 8

¹²Colvin, Memo on Setts, p. 30

¹³Elliot, Gloss, II, 256

¹⁴Elliot, Gloss, II, 256

¹⁵Colvin, Memo on Setts, p. 30

¹⁶Gaz., N. W. P., III, 8

¹⁷Gaz., N. W. P., IV, 227

¹⁸Carnegy, K. T., p. 123

¹Bareli Sett. Rep, p. 65.
Willson, Gloss, s. v.

more than 75 per cent of sand over clay. There are subdivisions of the soil such as *bhūr khālī*,² *bhūr parānī*,² *bhūr mullānī*,³ and *bhūr īrānī*. A similar soil is known to the east of the province as *baluā-baruā* or *batuā* and as *betk*⁴ (Rohilkhand) *bhatī*⁴ or *bhattī*⁴ or *bhatud*⁴ (Bundelkhand) *reilā*⁴ *reilī*⁴ *bardā*⁴ or *bardī*⁴. In Gorakhpur *dhūsi* is an arid and sterile soil consisting of an admixture of reddish sand with loose clay. A loose sandy subsoil in which a clay well will not work is known as *dohur*⁴ and in Bareilly as *lelwā*⁵. *Kabsā*¹ in Mainpuri is a red sand underlying the water-shed.

²Wilson, Gloss., s. v., *bhūr*
³Bareilly Sett. Rep., p. 66

⁴Wilson, Gloss., s. v.

⁵Bareilly Sett. Rep., p. 73
⁶Gaz., N.-W. P., IV, 485

B—CLAYEY SOILS

Secondly, clayey soils —

Among these the chief is the *matīā* or *matīārā* or *matīā d*, a bluish or blackish clay soil, well adapted for rice. The *chiklān*⁷ or *chiknot*⁸ of Rohilkhand, because it feels greasy when rubbed in the hand. A whitish heavy clay with traces of iron is called *lhapat*⁹ in Bareilly. *Katmatī*⁹ is a clay soil which soon dries on the surface. *Dakra*¹⁰ in the Upper Doab is a stiff dark clay prevailing in natural dips and hollows where water collects and lies during the rains. The *mar*¹¹ of Bundelkhand is the black cotton soil peculiar for its power of retaining moisture, and the rifts and cracks which its contraction through drought causes. The *lābar*¹¹ of Bundelkhand is very similar to the *mar*, but lighter both in character and colour. In Mainpuri this soil is also known as *mayār*¹² or *mahār*, and is described as the worst kind of clay or *matīār* soil found in low-lying situations. The *gapsā*⁹ is a hard whitish clay; the *geru*⁹ is red and ochreous, the *ghar* is found in low-lying situations where water remains for a long time. The *narmat*¹³ is a soft clay. The *ghubar* of Etāwa is an inferior clay soil found in low ground. The *lhalār*¹⁴ or *kapsā matīār*¹⁴ of West Oudh is a clay soil in the bed of tanks.

⁷Wilson, Gloss., s. v.

⁸Bareilly Sett. Rep., p. 65

⁹Wilson, Gloss., s. v.

¹⁰Gaz., N.-W. P., III, 7

¹¹Gaz., N.-W. P., I, 140.

¹²Gaz., N.-W. P., IV, 484

¹³Carnegy, K. T., s. v.

¹⁴Carnegy, K. T., p. 199

The *byār*¹⁵ is a clay soil as hard as *matīār*, and intermixed with very fine gravel. In Azamgarh the *laratī*¹⁵ is a black soil which contains more organic matter than the *matīār*, and the *kabsā* is a whitish or yellowish grey soil.

¹⁵Carnegy, K. T., s. v.

C—LOAMY SOILS

Thirdly, loamy soils —

The *chahal*¹⁶ *rausti*¹⁶ and *dakārā*¹⁶ are three classes of loams in the direction of Delhi of which the *chahal* is the strongest. The *domat* or *dumat* is a sandy loam and the *dorā* a clayey loam. This soil prevails in Gorakhpur on the high lands, and is hence sometimes known as *bangar*. The *lapā dorā*¹⁴ of West Oudh has an excess of sticky clay. In the *piliyā*¹⁵ of the Central Doab the sand is somewhat in excess of the clay. In the Central Doab and Rohilkhand a mixture of *domat* and sand is known as *milonā*¹⁶. The *setwarī*¹⁷ of Banda is a greenish sandy loam, and the *garautī*¹⁷ is a light loam easily pulverised.

¹⁶Elliot, Gloss., II, 475.

¹⁴Carnegy, K. T., p. 199

¹⁵Gaz., N.-W. P., IV, 485
Wright, Memo., Cawnpur,

¹⁶Gaz., N.-W. P., IV, 485,
Bareilly Sett. Rep., 66

¹⁷Gaz., N.-W. P., I, 68

- ¹⁸Elliott, Gloss, II, 250,
Azamgarh Sett. Rep,
p 8
¹⁹Gaz, N-W P, I, 67
²⁰Elliott, Gloss, II, 250.
²¹Wilson, Gloss, s v

The *bálsundar*¹⁸ or *bálsundard*¹⁸ of Azamgarh, like the *baruá*¹⁹ of Banda, is a sandy loam The *bamhni*²⁰ of East Oudh is a light red soil and the *doansá*²¹ a light clay mixed with sand

SECTION IV—SOILS AND WATER ACTION

Lands thrown up by fluvial action are *gangbarár*, and those cut away in the same way *gangelukast*, *chhárán*¹ is land left by the retrocession of a river *Patpar*² is newly formed land so situated as to receive an annual accretion of alluvial deposit The rich alluvial lands in the Jumna valley are called *bhággar*² In Gorakhpur the *bhát* or *bhánt* lands are a chalky alluvium in the valley of the Gandak They require little or no irrigation In Rohilkhand *búl*³ is applied to lands recovered by the recession of a river *Nihal*³ is alluvial land recovered from water-courses *Dírá*² is fresh land thrown up by the shifting of the course of a river *Baran*² is alluvial soil or fresh earth thrown into hollows by water *Katr*² is land recovered from large rivers In Oudh such alluvial soils are called in the first year they become available for cultivation *biyar*,⁴ in the second *dosál*⁴ and in the third *peh*⁴ In Azamgarh *ni'harab*⁵ means in the case of such lands to become dry and fit for cultivation.

The alluvial deposit left by rivers, is called *naulewá*⁶ in Bundelkhand, *khádar*⁷ in Rohilkhand, and the Doáb *páng*⁸, *kámp*⁷ in Rohilkhand, *kádá*⁶

Land rendered useless by deposits of sand is called in Rohilkhand⁸ *búkára*

SECTION V—MUDDY AND WATER-LOGGED SOILS

- ¹Gaz, N-W P, 1-242
²Wilson, Gloss, s v
³Azamgarh Gloss, s v

⁴Gaz, N-W P, III, 45^o.

- ⁵Wilson, Gloss, s v
⁶Elliott, Gloss, II, 358

⁷Elliott, Gloss, II, 251

⁸Elliott, Gloss, II, 321

- ⁹Gaz, N-W P, vol. II,
Gloss, s v
Wilson, Gloss, s v

¹⁰Growse, Memo, II, 64

- ¹¹Elliott, Gloss, II, 301
¹²Azamgarh Sett. Rep
Gloss, s v.

Land in the bed of a tank is in Jhānsi *tari*¹ or *lachhar*¹ and in the eastern districts *karoh* *Bás* (erst districts) *chik*² *labdar*² *lahi*² *pachpach*² *chihel*² *chabhár*² *chilbil*² *dahal*² *daldal*² *dhasán*² *dhasáo* and *hula* are terms for marshy or muddy soils and quagmires The *choi*¹ is a kind of swampy soil in Muzaffarnagar In Gorakhpur the low marshy lands in the Nepal Taráí are called the *dhab* Lands usually saturated with water are *pangúchá*⁵ *panmár*⁵ *ha*⁵ *gháddá*⁵ *dahar*⁵ *dhadár*⁵ (Rohilkhand) *dehré*⁵ *gháncar*⁵ *lachhwa*⁵ *kálgar*⁵ *johar*⁶ (Central Doab) *ugálá*⁶ or *álá*⁶ In Rohilkhand *al'orhai* is land with retentive subsoil, liable to flooding from canals, and which has to be continually watered to produce a crop *Bangr*⁷ in the Central Doab is land saturated with oily or brackish well water In the Upper Doab *gúral*⁸ are lowlands on which water does not lie long *Dubst*⁹ means land liable to be submerged *Dahr*⁹ in the Upper Doab means low marsh lands the same as *bajhar*⁹ or *gajjar*⁹ The lowlands in a river valley are *ludar* or *ducara* *Laná*¹⁰ in Mathura are lands which have a chance of being left dry by the subsidence of the waters in time to be sown with hot weather crops An old dry bed of a river is *dohar*¹¹ *johar*¹¹ or *ghar*¹²

SECTION VI.—HIGHLANDS AND LOWLANDS.

Highlands, as contrasted with the river valleys, are *bánaar*, *úparvár* or *úparhár*. In Etáwa the highlands on the right bank of the Jumna are known as *barroh*.¹ *Buland*² generally is highland. In Bundelkhand *púthá*³ are the uplands of the Vindhyan plateau. In Azamgarh *úsar khábhár*⁴ is uneven barren ground. *tilur*⁴ or *tilura* is high dry ground or hard ground in the shallows of a river. *dibbá* is a high spot of ground.

¹Elliot, Gloss, II, 156²Elliot, Gloss, II, 246³Gaz, N-W P, I, 54⁴Sett Gloss, s. v.

The lowlands in the river valleys are *khádar dúwára*, and in the eastern districts *kachhar* or *kháidár*⁵ or *khálar*.

⁵Azamgarh Sett Rep. Gloss, s. v.

SECTION VII.—RAVINES, MOUNDS, &c.

Land cut up by ravines and broken ground is *bihár*¹ or *bihand*². In Bundelkhand the soil found near ravines is called *dand*.³ *Parua*³ is similar to this and of a light colour. *Dhuá*² in the Central Doáb is elevated soil in the midst of ravines. The *segon*³ of Bundelkhand is a variety of parua of a dirty red colour. A belt of fertile alluvial soil which winds through the ravines in Mainpuri, is known as *bhagná*⁴. In Azamgarh *lharlu* is a ravine, *kharaoh* is a ravine, or land near ravines, and *khábhár khúbhár* uneven ground. A high river bluff is *dánd* or *karáiná*.

¹Elliot, Gloss, II, 231²Gaz, N-W P, IV, 478³Wilson, Gloss, s. v.⁴Gaz, N-W P, 1-67⁵Gaz, N-W P, IV, 478

Sand hills are *dhus* in the eastern districts and *púth*⁵ in the Upper Doáb. The soil near them is *dhusi* in the eastern districts and *púlay*⁶ to the west.⁵ *Dhítha dháá*⁵ or *tilá*⁵ are mounds generally. *Damhá*⁷ in East Oudh is a hillock. *Deold*⁵ (East Oudh) means the same. The sites of ruined villages are *dth* or *lherá*. *Thukaur* in the eastern districts is the site of an old village covered with potsherds (*thukrá*). An ant-hill is *bambhá*⁵ *bambh*⁵ (west district) *bamúka* (Lower Doáb) *bithal* (East Oudh and Benares) and *bimaut* (Gorakhpur).

⁵Wilson, Gloss, s. v.⁶Growse, Mathurá, Gloss, s. v.⁷Elliot, Gloss, II, 295⁸Elliot, Gloss, II, 250

SECTION VIII.—STONY SOILS

The *ákar*¹ of Bundelkhand² is a gravelly soil. There are two kinds, *moti*, coarse, and *páth*, fine. The *pathari*² *patharo*, or *patharilá* of Lalitpur is a poor red gravel. The *chatán*³ or *chápar*⁴ is a hard rocky soil. Soil mixed with nodular calcareous limestone (*lankar*) is known as *lanharilá*.

¹Gaz, N-W P, 1-141²Gaz, N-W P, 1-304.³Wilson, Gloss, s. v.⁴Fallon, Dict, s. v.

SECTION IX.—CULTIVATED AND WASTE

Classifying soils according to cultivation, we have cultivated land known as *ábád*, *harghasi*¹ (Lower Doáb), *básat*² or *basat*,² *cham*² *jatar*³ (Upper Doáb) *chalti* (Dalhi) *chaltí*². An inhabited village is *chhapparband* a deserted village *ujár bechrdg*⁵ or *bilá chhapparband*. Waste land is *banyar*² *parti* (eastern districts) *ustáddah*,² *ujár*,² *atarpal*³ or *antarpál*³ (Central and Lower Doáb), *bejot*² *patpar*² (Eta). In Azamgarh *khil*³ is waste land broken up for the first time, and *khilpal*³ is land the second year after it was broken up.

¹Elliot, Gloss, II, 344²Wilson, Gloss, s. v.³Elliot, Gloss, II, 366⁴Elliot, Gloss, II, 273⁵Elliot, Gloss, II, 230⁶Elliot, Gloss, II, 223⁷Gaz, N-W P, IV, 20⁸Sett Gloss, s. v.

SECTION X—FALLOW

¹Sett Gloss, s v²Elliot, Gloss, II, 47³Sett Rep, p. 119.⁴Gaz, N-W P, IV., 20⁵Carnegy, K. T., s v⁶Sett Rep, p. 82⁷Elliot, Gloss, II, 80⁸Gaz, N-W P, III., 225.
⁹Elliot, Gloss, II, 361.¹⁰Gaz, N-W P, III., 225.
¹¹Wilson, Gloss, s v¹²Wilson, Gloss, s v 60,¹³Wilson, Gloss, s v.¹⁴Elliot, Gloss, II, 217.

*Pandúr*¹ in Azamgarh is land left fallow for sugarcane from the previous spring harvest (*abí*) till the season for sowing the cane *Palihar* in the eastern districts is land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following *choumas*² is another term for the same *Álgá ukháó*³ in Azamgarh is land kept fallow for sugarcane to the exclusion of the early autumn crops *Ukháo*⁴ (Azamgarh) is land kept fallow for sugarcane after the early autumn crops The *jari*⁵ or *juthahand*⁶ lands in Azamgarh and the eastern districts are those on which a spring crop is sown without any interval after the autumn crop is cut In Gorakhpur the *kurlul* are waste lands which are ploughed up during the rains and cold weather, and sown in rice at the commencement of the next rainy season In Eta the *narua*⁷ are lands left fallow after the spring crop is cut, and the *karel*⁸ are lands left fallow after the cutting of the autumn crops In Oudh *paraui*⁹ are lands left waste for a time to recover their strength In the *purál*¹⁰ or *parua*¹¹ lands of Bareilly, a spring crop is sown after a previous autumn fallow *Chanchar* are lands left untilled for a year or more The *jaundl* of the Doab and Rohilkhand are cultivated alternately in the spring and-autumn harvests In the Upper Doab *polach*¹² or *polchá*¹³ is fallow land which was cultivated in the preceding autumn. In other places it means land constantly in cultivation which never requires rest. *Boyar*¹⁴ is land which never lies fallow, *rullá*¹¹ or *rull*¹¹ requires to be left fallow for a year or two; *phanph*¹¹ is similar to this and *khanh*¹¹ means the same. *Ninar* is land which has lost its fertility and *aokhal*¹² or *ukhal*¹² is land reclaimed from waste and brought under the plough

SECTION XI—RICHNESS AND POORNESS OF SOIL

¹Wilson, Gloss, s v²Elliot, Gloss, II, 315f.

*Motz*¹ and *poras*¹ or *gambhir*² are terms for rich soils
Poorness of soil is *patr* or *path*

SECTION XII—IRRIGATED AND DRY LANDS

¹Wilson, Gloss, s v.²Elliot Gloss, II, 34³Gaz, N-W P, III., 203⁴Elliot, Gloss, II, 222.⁵Gaz, N-W P, IV, 521⁶Gaz, N-W P, III, 450

Land artificially irrigated is *bhariyá*¹ if irrigated from tanks or ponds *abí*, and from wells *chali*. Land which depends only on the rain is *bíraní*² unirrigated lands is *asichá*³; if watered after ploughing it is *parehá*¹ or *panolá*¹ Spring crops, if unirrigated, are in the Central Doab *sahiryá*⁴ and if irrigated *bharat*⁴ In the Upper Doab the term *muhutá cháli*⁵ is applied to land usually irrigated, but thrown out of cultivation during the year. Lands sown only on the chance of rain are *tukhm sol hi*

SECTION XIII—LANDS BEARING A SINGLE AND A DOUBLE CROP

¹Elliot, Gloss, II, 317²Bareilly Sett. Rep, p. 82³Elliot, Gloss, II, 359⁴Elliot Gloss, II, 360⁵Elliot Gloss, II, 355.⁶Gaz, N-W P, IV, 521.⁷Elliot, Gloss, II, 301

Lands which produce only one crop in the year are *el fardá*¹ *el fasli*¹ *fúrd*¹ or *fardai*¹ Lands bearing two crops in the year are *dosahí*² (Rohilkhand) *jutan*³ (Benares) *jut'dáit*⁴ *juthar*⁵ *jhuthan*⁵ *juthayá*⁵ *desare*⁶ (Central Doab) *do'ar*⁷ (Central Doab).

SECTION XIV—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

The following are some of the terms used in connection with different crops :—

(a) Sugarcane.

Land prepared for this crop is *bhadwār*¹ In north Bareilly the land is left fallow in the spring, harvest rice and the millets being sown in the previous autumn Cane grown in this way is called *kharī*² Land constantly ploughed for cane from Aśārī to Māgh are *athmās*³ Land under cane is in Rohilkhand *īlharī zamīn*, and in the eastern districts *īkhwār* or *ul khārī* Land sown with sugarcane after a rice crop is in Rohilkhand *bartuśī*.⁴ Land cropped in the previous year with cane is in Rohilkhand *mūnda*,⁵ and in the east districts *peri*

¹ Elliot, Gloss., II, 218

² Sett. Rep., p 94

³ Elliot, Gloss., II, 223

⁴ Elliot, Gloss., II, 237.

⁵ Colvin memo on settlements, p 43

(b) Cereals

Lands prepared for cereals are in the Lower Doāb *bījār*.⁶ In the eastern districts *har jinsā* lands are those which grow all crops except poppy, cane and transplanted rice *I elī* (Bundelkhand) is land ploughed and ready for the spring cereals. *Jaunā*⁷ (Delhi and Oudh) *jaundā*⁸ (Azamgarh) *binār*⁹ (Upper Doāb) *narud*,⁸ are lands which have been cropped in the past season with wheat and barley.

⁶ Elliot, Gloss., II, 231

⁷ Elliot, Gloss., II, 284

⁸ Elliot, Gloss., II, 261.

⁹ Sett. Rep., p 119

(c) Garden crops

Land growing garden crops is in Rohilkhand *birhānā*,¹⁰ in the eastern districts *īowār*, and in the western parts of the province *lāchhāna* or *lāchhāra*

¹⁰ Elliot, Gloss., II, 242.

(d) Cotton

Land on which cotton has grown in the previous season is *banī harā*¹¹ *baraundhā*¹¹ (Rohilkhand and Upper Doab) *mūdī*¹¹ (Delhi)

¹¹ Elliot, Gloss., II, 252.

(e) Pulses.

Land under gram is in Rohilkhand *chanyudā*,¹² in Delhi *chanāl*¹³ or *umri*,¹² in the Lower Doab *onr*,¹² and in other places *chanarā* In Azamgarh *līrwat* is land after a crop of peas and *īkhātān* after arhar (*cytīsus cajan*)

¹² Elliot, Gloss., II, 20

(f) Maize, millets, &c

Land lately under these crops is *dstoi*¹³ in the Upper Doāb

¹³ Elliot, Gloss., II, 229

(g) Rice.

*Bias*¹⁴ in Rohilkhand and *līār*¹⁵ in the eastern districts is land under cultivation for rice *Kurhī* is land ploughed up for rice after being waste or fallow (Gorakhpur) *Kīrā*¹⁶ is the term in Bundelkhand. Lands after the early autumn crop or early rice are in Azamgarh *juthahand*¹⁷ *Dhanthyā*¹⁸ in Rohilkhand means land from which rice has been cut.

¹⁴ Elliot, Gloss., II, 230

¹⁵ Azamgarh, Gloss., s v

¹⁶ Gaz., N-W P, vol I, Gloss., s v

¹⁷ Sett. Rep., p 119

¹⁸ Elliot, Gloss., II, 220.

(J.) Land under trees, brushwood, &c.

¹⁵Wilson, Gloss, s. v²⁰Carnegy, K. T., s. v
bagh²¹Azamgarh, Gloss, s. v.²²Elliot, Gloss, II, 352²³Wilson, Gloss, s. v²⁴Elliot, Gloss, II, 365²⁵Elliot, Gloss, II, 352²⁶Gaz., N.-W. P., IV., 8

Forests are *ban* or *jāngal*, groves *bāg bāri* or *bīrudhī*¹⁵ A *lauch bāg*²⁰ is an orchard enclosed, irrigated and stocked with fruit trees Buildings are not usually attached to such a grove. A *sehan bāg*²⁰ (East Oudh) is one attached to a shrine or other building, and growing flowers as well as fruit. A mango grove is *ām lā bāg* or *amwāri*. A clump of bamboos is *basūr*¹⁹ *baswāri*,¹⁹ or in the eastern districts *lot bāns* or *ghāri*²¹ A young grove of fruit trees is *nau angū* in the eastern districts A belt of trees round a village is *lhandi*, *ghand*, *ghari*, *rakhya*, or *ban* Brushwood is *jhunsi*²¹ or *ghamra*²¹ (Azamgarh) *jhūngi*²² (East Oudh), *ghār*²³ *ghāri*²³ *ghalār*²³ *lhandar* (Central Doāb) *kūnriyā* (east district) *ghūr*²⁴ *garutā*²⁴ In Azamgarh *chhulā*²¹ is small stunted brushwood *Jhād*²⁵ in the Upper Doāb is land on which brushwood grows Lands producing reeds are *latrī*²⁶ in Eta

SECTION XV — LAND IMPREGNATED WITH SALTS, &c

¹Gaz., N.-W. P., III, 35.²Sett. Rep Gloss, s. v

Rehar or *úsar* is land impregnated with *reh* or impure carbonate of soda, *khāri* with sulphate of soda, *nonchá* or *kallar*¹ with common salt.² *Chand bíjar* in Azamgarh is *úsar* land in which spots of good ground are scattered.

DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUB-DIVISION I.

PLOWING.

SECTION I—PLOWING

To plough is *hal jotná* or *hal chalaná* to the west, to the east the phrase *hal nádhná* is used. Other expressions are *harauri par jáná*,¹ and *bahná*,² One ploughing is in Azamgarh *bánh*, and in other eastern districts *chás*

The first ploughing is in Rohilkhand *eksiri jot lená*,⁴ and in the eastern districts *ek chás larná*. Lands sown after a single ploughing are called in Delhi *chhántá* and in the Upper Doab *pár*.⁶ In Gorakhpur *maghárná* is applied to the ploughing in the month of Magh (January-February) of lands intended to be sown in rice at the next rainy season

The second ploughing is in Rohilkhand *dobár*,⁷ in the Upper Doab *dúsar*,⁸ or *ará*,⁸ *dosári*⁹ or *doi*,¹⁰ in the eastern districts *somará*. Land twice ploughed is *jáll*¹¹ in Western Rohilkhand, or *chaul*¹² in Rohilkhand

The third ploughing is in Rohilkhand *tibar*,¹³ in the eastern districts *tikhar* or *til hará*. Land ploughed thrice is *táse*.¹⁴

The fourth ploughing is in Rohilkhand *chauhár*,¹⁵ or *chonwar*,¹⁶ and in the eastern districts *chaulará*. Land ploughed four times is *chaus*.¹⁷

The fifth ploughing is in Rohilkhand *pachwár*,¹⁸ in the eastern districts *pacháwar*. Land ploughed five times is *pachbás*.¹⁷ In Gorakhpur the phrase used for the successive ploughings is *ek chás*, *do chás*, &c. After the fifth ploughing they say *chha bári*, *sát bári*, &c.

The ploughing of the millets (*jór*, *báyá*, &c.) when they are about a foot high is in the Upper Doab and Rohilkhand *gurab*,¹⁹ and in the eastern districts *dhú dalani*. To the west of the province it is the custom to flood a rice field and then plough it to kill weeds. This is known as *pandhani*. The process of weeding the millets in this way is also known in Delhi and the Central Doab as *bádáma*,¹⁹ and *chhanta dena*,¹⁹ and in the Lower Doab *dadahi ná*.¹⁹

In Azamgarh ploughing with a plough of which the block is new and full sized (*nauhará*) is known as *aurá*,²⁰ ploughing with a small worn block (*lkhánti hará*) is *seo*.²⁰

In rice cultivation after sowing, the field is lightly re-ploughed to clear the weeds and cover the seed. This is known as *uthawan* or *bádahi* in the eastern districts and in Rohilkhand *doharani*. In Azamgarh *chau'i*²¹ means the small pieces of the field which the plough has not touched

¹ Elliot, Gloss, II, 345.² Elliot, Gloss, II, 225.³ Sett. Rep., Gloss, s. v.⁴ Bareilly Sett. Rep., p. 69.⁵ Elliot, Gloss, II, 261.⁶ Gaz., N.-W. P., III, 473.⁷ Bareilly Sett. Rep., p. 69.⁸ Elliot, Gloss, II, 349.⁹ Gaz., N.-W. P., II, 473.¹⁰ Elliot, Gloss, II, 299.¹¹ Elliot, Gloss, II, 374.¹² Elliot, Gloss, II, 349.¹³ Wilson, Gloss, s. v.¹⁴ Bareilly Sett. Rep., p. 69.¹⁵ Elliot, Gloss, II, 349.¹⁶ Elliot, Gloss, II, 349.¹⁷ Bareilly Sett. Rep., p. 69.¹⁸ Elliot, Gloss, II, 349.¹⁹ Elliot, Gloss, II, 349.²⁰ Elliot, Gloss, II, 349.²¹ Elliot, Gloss, II, 349.¹⁹ Elliot, Gloss, II, 374.²⁰ Sett. Rep., p. 110.²¹ Sett. Rep., Gloss, s. v.

Cross ploughing is *árah*¹ or *ará*, ploughing from corner to corner is *noh náld*,² and in Gorakhpur *lona lona*. The straight furrow is *lhará*². When a rectangular field is ploughed along its length it is in Gorakhpur *chás*, and in the Upper Doab *antara*, ploughing breadthways is in Gorakhpur *somará*, and in the Upper Doab *pánsá*. Ploughing from corner to corner is *lon*.

¹Elliott, Gloss II, 219

SECTION II—FIELDS

A field is *lhet*. The beds made in a field to facilitate irrigation are *liyari*, and in Azamgarh *barahi*¹. The similar divisions in a sugarcane field are *loha*¹ in Azamgarh. In Gorakhpur *bándhi* is the raised banks between the irrigation beds which in the Upper Doab is *mendi*, or *menri*. In the Upper Doab small fields in the decreasing order of size are *gata*,² *dabrá*² and *irayya*. *Genrá*¹ is a plot marked off by a boundary. In Gorakhpur *lold* or *lolwá* is a small patch of ground generally adjoining a house. When the fields of one proprietor's share are scattered over the village it is *lhet bat*. When they are divided like the squares in a chequered cloth it is *chundaribat*³.

¹Sett. Rep., Gloss, s. v.

²Elliott, Gloss, II, 322

³Carnegy, K. T., s. v.

SECTION III—BOUNDARIES

The boundary of a field is *mend* or *meih*. A dyke used as a boundary is *lhar*, *lhandaq*, *lhandwan* or *lhdwá*. *Dunruhá* or *dunruhi*¹ in Azamgarh is a line or mound separating fields. *Genrá*¹ is a low field boundary mark. An ordinary boundary mark is *damcha*,² *daul* or *daula*,² *dháha* or *dháhi*, *dohi*¹ (*Delhi*), *dánd*,⁴ *gaz*⁵ (*Delhi*). A place where three boundaries meet is *sihadda*, and where four meet is *chaugaddá*,⁶ *chaulha*,⁶ *chaurahá*,⁶ *chomptá*⁶ or *chaumukhá*⁶.

¹Sett. Rep., Gloss, s. v.

²Wilson, Gloss, s. v.

³Elliott, Gloss, II, 301.

⁴Elliott, Gloss, II, 230.

⁵Elliott, Gloss, II, 313.

⁶Elliott, Gloss, II, 47.

SECTION IV—FURROWS

A furrow is *gund* or *lunr*, *lhud*¹ or *lhú*,¹ is a furrow in stiff soil. *Márl*² in Azamgarh is a furrow in which sugarcane or betel is grown. *Harai* in Gorakhpur are the deep furrows in a field at distances of 25 or 30 feet in which extra crops are grown. The deep furrow used as an irrigation channel is *barahá*.

¹Wilson, Gloss, s. v.

²Sett. Rep., Gloss, s. v.

SECTION V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

*Ghumao*¹ in Delhi, *jawara*² or *jawá*² in the Central Doab, and *sanjlo*,² mean as much land as can be ploughed in a day, *jawara*² in Delhi means the area ploughed in half a day which is in the Doab *chhalwar*². The portion of land included in the circle of one plough is *harai*³. To commence another circuit is *harai phándna*³. The place where ploughing is going on is *harátar*⁴ or *harauri*⁵.

¹Elliott, Gloss, II, 166

²Elliott, Gloss, II, 367

³Elliott, Gloss, II, 344

⁴Wilson, Gloss, s. v. har

⁵Elliott, Gloss, II, 345

The first ploughing of the season is *halautá*⁶ *haritá*⁶ (*Rohilkhand*) *harsotár*⁶ (*Delhi*) *haraim*⁶ *harai*⁶ *harautá*⁶ *harwat*⁶, or *harai*⁶. The first ploughing of a fallow field after the first fall of rain is *churwat*.⁶ Bringing home the plough across

⁶Elliott, Gloss, I, 261

⁷Elliott, Gloss, I, 270.

⁸Carnegy, K. T., s. v.

²Elliot, Gloss., II, 346

the back of a bullock or with the share invested is *harsot*,³ and in Gorakhpur *har chhután*. The worship of the plough when the ploughing and sowing work are ended is *harpúy*.⁷ This day is called *nibaum*.⁷

SECTION VI — PLOUGHMEN

¹Elliot, Gloss., II, 347.²Bareilly Sett. Rep., p. 68

Elliot, Gloss., II, 347

³Sett. Rep., II, 161⁴Elliot, Gloss., I, p. 196⁵Elliot, Gloss., II, 248

Bareilly Sett. Rep., p. 68.

⁶Elliot, Gloss., II, 252⁷Wilson, Gloss., s. v.⁸Elliot, Gloss., I, 219⁹Bareilly Sett. Rep., p. 68¹⁰Elliot, Gloss., I, 229¹¹Elliot, Gloss., II, 253¹²Carnegy, K. T., s. v.¹³Elliot, Gloss., II, 343¹⁴Gaz. N.-W. P., III,

298, 299

¹⁵Elliot, Gloss., II, 345¹⁶Elliot, Gloss., I, 270

A ploughman is *halwáhá* to the west, *harwáhá* to the east, *hált*¹ (Rohilkhand) or *haryá*² (Rohilkhand). In Gorakhpur ploughmen are distinguished as (a) *darmáhdár*³ who work half the day for one master and half for another, (b) *tihará*⁴ one who works two days for his master and receives in return the loan of a plough and cattle for one day to till his own field, (c) *sánwáhdár*⁵ or *chhutáyan* who works on advances. He receives as his pay one-sixth of the produce and a blanket. When a ploughman receives the use of a plough instead of wages in cash or kind he is called *angauriyá*¹ in Benares, and in Gorakhpur *angwá*. This practice is known as *jitrá*¹ in Bundelkhand and Rohilkhand. An agricultural labourer paid in kind is called *bajudá*⁵ in contradistinction to *múhdár*⁵ one who receives money. A man paid solely in cash is in the eastern districts *koranjá*. In Benares *bannhá*⁶ is a labourer paid in kind. A hired labourer attached to an estate but free to remove is *kamerá*⁷. Payments in kind to agricultural labourers are *bhanta*⁸ (Rohilkhand) *bhatta*⁹ (Delhi and Doab) *banni*¹⁰ (Benares) *bhalá*,¹¹ *halayá*¹² (Delhi and Doab) *harwáhi* (Gorakhpur), *manni*,¹¹ *mend ká ányá*¹³ or *lá*¹³ (Upper Doab). Advances to a ploughman when first employed are *harauri*¹⁴ (Benares) or *harwal*¹⁵ (East Oudh and Benares).

SECTION VII — RECIPROCAL ASSISTANCE IN CULTIVATION

¹Sett., Gloss., s. v.²Elliot, Gloss., II, 236.³Wilson, Gloss., s. v.⁴Elliot, Gloss., II, 216⁵Elliot, Gloss., I, 212⁶Elliot, Gloss., II, 297⁷Elliot, Gloss., I, 269⁸Elliot, Gloss., II, 346⁹Azamgarh Sett. Rep.,

p. 100

¹⁰Elliot, Gloss., II, 316¹¹Wilson, Gloss., s. v.¹²Elliot, Gloss., II, 340

In Azamgarh *pañh*¹ or *pañh*¹ is exchange of labour for labour by agriculturists. A man who cultivates with a borrowed plough is *bhundiá*² in the Central Doab, and in Gorakhpur *bhunjá hará*. A cultivator who for the loan of a plough for eight days works the rest of the month for the lender is *athwára*,³ and when he works for two days and gets the use of a plough on the third it is *tyariá*¹ (eastern districts) *Angwára*¹ (eastern districts) *jitrá*⁵ (Rohilkhand and Bundelkhand), *jitrá*,⁵ *dingwá*⁶ (Delhi and Upper Doab) *hari*,⁷ *harsot*⁸ *harsajá*,⁹ *bhunjá*,¹⁰ *hundh*¹¹ are terms used for reciprocal assistance in tilling.

SUB-DIVISION II — MANURING.

SECTION I — KINDS OF MANURE

¹Wilson, Gloss., s. v. *khat*²Carnegy, K. T., s. v.³Fallon Dict., s. v.⁴Sett. Rep. Gloss., s. v.

Manure is *khat*,¹ *khát*,¹ *kháo*,¹ *páns*² or *san*.³ *Kírá* is rubbish or road sweepings. Cowdung is *gobar*. *Lid* is the dung of horses, elephants, &c. Other filth of various kinds is *maila*. The refuse of indigo after maceration used as manure is *síth* or *juthi*. A manure pit near a house is in Gorakhpur *ghúr*, and in Azamgarh *ghur* *atwára*⁴ or *ghur* *atwára*,⁴ ashes are *rálh*.

SECTION II — MODES OF MANURING

¹Sett. Rep. Gloss., s. v.

In Azamgarh *khadgor*¹ is heavily manured land. It is the custom to allow cattle to stand in a field for the purpose of

manuring it. This is known in East Ondh as *hirana*,² in Rohilkhand *khātānā*,³ in Oadh *pānsā*,⁴ in Azamgarh *bhenruwa* is,¹ *hūarā*¹ or *hūācar*.¹

²Elliot, Gloss, I, 260
Azamgarh Set Rep, p 101
³Elliot, Gloss, I, 260
⁴Carrington, K T, s r

SECTION III — MANURE USED AS FUEL

Manure is collected in the forests and grazing grounds and dried for fuel. This is known as *banlānda*,¹ *bangaunthā*,¹ or *banganthā*, *ornlānda*,¹ in Delhi *āna gosa*,¹ and in the eastern districts *binuā gonthā*. When made up into blocks like bricks mixed with chaff and other refuse it is called *chāpīc*,² *gobār*,² *upīc*² or *uplā*,² *gosā*,² *doja*,² *thepīc*² and *chhot*. The very large cakes are *gohā*, *lānde* and in the eastern districts *gohara*, or *danda*. In Gorakhpur *gonthā* or *goutha* are the rough pieces dried and stored. The *chāpīc* of Gorakhpur and the *uplā* of the Upper Doab are the small pieces stuck on a wall to dry. The *dohathī* are larger than the *chāpīc*. The *lanlatiya*³ of Azamgarh and the *madhukari* are small pieces of cowdung fuel.

¹Elliot, Gloss, II, 253

²Elliot, Gloss, II, 261

³Sett Rep, Gloss, s r.

The pile of cowdung fuel is known as *bhūtaura*,⁴ in Rohilkhand this is called *battarya*⁴ or *bathryā*,⁵ in East Ondh *gurhau*,⁶ in Gorakhpur *gohāul* or *gohraulā*, and in Azamgarh *gohāwāul*.³ The house in which the fuel is stored is in the Upper Doab *gohāu*, and in the eastern districts *gohāul* or *gohāulā*. The operation of making the cakes is *pāthnā*, and the place where they are made *pāthwāri* or *pāthaurā*.

⁴Elliot, Gloss, II, 244

⁵Elliot, Gloss, II, 259

⁶Elliot, Gloss, II, 330

SUB-DIVISION III — SOWING

SECTION I — SOWING

Sowing is *boar*, *bo irā*, *boari*, *boni*, and in the Upper Doab *borā*. To sow is *bonā*. To scatter the seed is *chhivnā*, and in Rohilkhand *balhānu*. Seed is *bi* to the west, and in the eastern districts *blā*, a grain of seed is *dāna*.

SECTION II — MODES OF SOWING.

The following are the modes of sowing —

(a)—*si*,¹ *burī*,² *gurri*,² or *gullī*,² in this case a plough goes in advance of the sower who carries the seed in a basket. He drops it into the furrow as soon as it becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. This mode of sowing is known in Azamgarh as *khutahar boab*.⁵ *Bhathaurā*³ is to fill up with soil the furrow in which the seed has been sown, by ploughing a second furrow beside it. This is chiefly done in the case of sugar-cane. When the seed is sown in long lines in the field it is known in Gorakhpur as *pant* or *pānti*, and when it is sown along the sides of the field it is in the Upper Doab *ṭaur* and in Gorakhpur *muni*.

¹Bareilly Set Rep., p 70
Elliot, Gloss, II, 246

²Elliot, Gloss, II, 246

³Sett Rep, Gloss, s r.

(b)—Sowing by drill

This is known in Bundelkhand as *bol*⁴ or *nāū*,⁵ in Delhi *jaiya*, and in the Doab and Rohilkhand *waī*⁵ or *waīra*.⁵

⁴Elliot, Gloss, II, 245
⁵Gaz., N-W P, L, 251.
Elliot, Gloss, II, 245

(c)—Broadcast sowing

⁶Bareilly Set Rep, p. 70⁷Elliot, Gloss, II, 265⁸Gaz, N W P, I, 251

This is in Rohilkhand *pabai á boná*,⁶ in Benares *chhutá*,⁷ in the Doáb, Rohilkhand and Delhi *pabai*,⁷ *pabai phenkdená*⁷ or *jelkarná*, in Bundelkhand *parbedá*⁸ or *chhinká*,⁸ or *chhin tab*,⁷ and in the eastern districts *pair* or *pairá*

⁹Bareilly Set Rep, p. 70.¹⁰Elliot, Gloss, II, 264

If the seed is sown on lands which have not been ploughed, the phrase in Rohilkhand is *bauhe par bona*,⁹ or *chhntná*.⁹ The same word *chhntná*¹⁰ is used in the eastern districts to signify lands in which the seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession. This word is also specially used for sowing the spring (*rabi*) crop on the *jari* lands or those from which the autumn crop has just been cut as contrasted with the *pahhar* or carefully prepared fallow fields. In the eastern districts the *dhuria báwag* or *boan* is the sowing of the early rice in dry lands. Throwing more seed among a growing crop of rice is in Delhi *chhánta*,¹¹ sowing wide apart is in Rohilkhand *chhídá*¹² and in the eastern districts *bhírá*. Sowing thick is *ghan*,¹² *ghaná*¹² or *ghinká*.¹² Grain that fails to germinate is *abiy*,¹³ *nirbáy*¹³ or *bymar*.¹⁴ When from excess of rain followed by heat a crust is formed on the surface which prevents the young plant from coming up, it is called in Gorakhpur *seotá*, and in the western districts *rapará*

¹¹Elliot, Gloss, II, 264¹²Elliot, Gloss, II, 263.¹³Elliot, Gloss, II, 208¹⁴Elliot, Gloss, II, 231

SECTION III—SEED BEDS AND NURSERIES

¹Elliot, Gloss, II, 230²Elliot, Gloss, II, 232.

A nursery generally for rice is *buár*,¹ in the eastern districts *behnaur* or *behan*; in the western districts *panír*,² in Bulandelkhand *jáyí*, in Delhi *piád*. The young plants which are transplanted from the nursery are *paudh*, *behan* or *bekhrá*.³ *Hápar*⁴ is a sugarcane nursery

³Wilson, Gloss, s. v⁴Elliot, Gloss, II, 338

SECTION IV—SOWING TIME

¹Elliot, Gloss, II, 223²Elliot, Gloss, II, 230³Elliot, Gloss, II, 214⁴Elliot, Gloss, II, 228⁵Elliot, Gloss, I, 247

The sowing season is *boni*,¹ *borá*,² *bera bou*³ or *boóná*³ in the western districts, and to the east *baug* or *báwag*.² The end of the sowing season is *dahiyá jhá*⁴ (literally the brushing out of the sowing basket) *lunr mundlá*,⁵ *hariar*,⁵ *bai bhari*, *lunr boyhi*, and in the eastern districts *kurmundan*

SUB-DIVISION IV—DIGGING, HOEING AND WEED-ING

SECTION I—DIGGING

¹Sett Rep, Gloss, s. v

To dig is *gorná*, *lorna* or *lhodná*. Digging is *gorá*, *korai* or *lhodá*, *ármárab*¹ is digging or hoeing the edges of fields in Azamgarh

SECTION II—HOEING

¹Bareilly Sett Rep, p. 67

Hoeing is *lhodai* or *lhurpián*. In Rohilkhand the *asarh lhodá* is a special hoeing of sugarcane in the month of *Asádh* (June-July). Hoeing in Azamgarh is *patunr* or *bauharwan* and *dhurawcan* or *dhurawcan* is the first hoeing of the sugarcane

SECTION III—WEEDING

Deep weeding is *gorab*,¹ superficial weeding is *nirai*,² *nī dī*³ or *nīrcāi*. The weeding of the rice crop is in Gorakhpur *sohan*. In Gorakhpur and other eastern districts *tumna* is to clear a field of weeds before ploughing. The operation is *tamāi*, *lulhi nirāi*⁴ is weeding in Azamgarh. Weeds and grasses collected out of a ploughed field by the weed barrow (*dhunkhar*) are called *godhar*⁵ in Delhi, and in the eastern districts *hedhi*,⁵ *gurhal*,⁵ *alan*⁵ or *ghur*⁵. Weeding by hand is *chulī*⁶ *se* in the lower Doab. Weeds collected and burnt as manure are *alao*,⁷ or *kaura* in the eastern districts.

Wages for weeding are *chūarwādī*⁸ (Eastern Oudh) *nirdī*,⁸ *naular*,⁸ *nī dī*,⁸ *nīrcanā*,⁸ and in Gorakhpur *sohan*.

SUB-DIVISION V.—WATCHING OF CROPS

Watching of crops is in the western districts *rakhwāli*, in the eastern districts the terms *rakhwāi* and *lhetici* are used. It is also known as *būralhi* or *shahnagi*. *Karkarab*¹ in Azamgarh is driving crows off a field. A field watchman is to the west *rakhwāla* or *shahnā* and to the east *rakhwār*, *agor*² or *agoraya*.² *Ahitā*³ is a man appointed to watch on behalf of the landlord to see that none of the crop is carried away before the demand is paid. When cultivators club together to watch their crop in turn it is called *bāri bari* or *pari pari*. Fields cut by stealth are *burāda*⁴ (Rohilkhand).

SUB-DIVISION VI—REAPING AND GLEANING.

SECTION I—REAPING

Reaping is in the west district, *lāi*¹ or *launi*,² in the east *latā*. To reap is *lātnā*. To cut cane is *chholnā*³. The man who cuts the cane is *chhold*³. A reaper is *lahārā*⁴ (Rohilkhand) or in East Oudh *launhar*⁵.

SECTION II—CUTTING OF UNRIPE CROPS

Unripe crops are sometimes cut for food. This is known as *dadrī*,¹ *alo*,¹ *arwan*,¹ *awasi*,¹ *laval*,¹ *lavarī*,¹ *bhadahar*² (Rohilkhand) *bhadbhadanī*² (Doab) *hurehā*² (Doab) *andar*,³ *dhesar*,² *gaddar*,³ *gadra*,³ *harlat* (Rohilkhand). In Gorakhpur *anwālā* is a little grain cut first, and *umbi*, *unbi* or *ūmī* is unripe wheat or barley cut for parching. *Holhu* or *horha* is unripe gram cut and parched. To shake the fruit off a tree is *bhadbhadānā*⁴. Harvest time is *latni* *latā* or *latia*. *Launi*⁵ are wages for harvesting. To cut the ears without the stalks is *bajhuat*,⁶ (eastern districts) *ballat*⁷ (Lower Doab, Bundelkhand) and Benares) and *latar* (Benares).

SECTION III—GLEANING

A gleaner is *silohār*,¹ gleanings left on the field for the lower orders are *bisr*,² (eastern districts) *alā*² or *sallā*² (generally throughout the province) *medh*³ or *maindh*,³ in Gorakhpur *binna*, and in Azamgarh *pachhva*⁴ or *phūta*⁴.

¹ Elliot, Gloss., II, 330
² Elliot, Gloss., II, 330
³ Gaz. N-W P., IV, 56
⁴ Bareilly Sett. Rep., p. 77
⁵ Carnegie, K. T., 8 v.

⁶ Sett. Rep. Gloss., 8 v.

⁷ Elliot, Gloss., II, 332.

⁸ Wright, Memo, Cawnpur, p. 50
⁹ Nawādir ul-alfaz, 2 v.

¹⁰ Elliot, Gloss., II, 266
¹¹ Carnegie, K. T., 8 v.

¹² Sett. Rep., Gloss., 8 v.

¹³ Elliot, Gloss., II, 210

¹⁴ Elliot, Gloss., II, 212

¹⁵ Elliot, Gloss., II, 246

¹⁶ Gaz., N-W P., IV, 57.
¹⁷ Bareilly Sett. Rep., p. 77
¹⁸ Wilson, Gloss., 8 v. Lava.
¹⁹ Elliot, Gloss., II, 265
²⁰ Bareilly Sett. Rep., p. 84.
²¹ Bareilly Sett. Rep., p. 77
²² Oudh Gaz., II, 318

²³ Elliot, Gloss., II, 292

²⁴ Elliot, Gloss., I, 228

²⁵ Elliot, Gloss., II, 307

²⁶ Elliot, Gloss., II, 238.

²⁷ Wilson, Gloss., 8 v. Lava.

²⁸ Elliot, Gloss., II, 242

²⁹ Elliot, Gloss., II, 40

³⁰ Wilson, Gloss., 8 v. Sila.

³¹ Elliot, Gloss., I, 226

³² Wilson, Gloss., 8 v.

³³ Sett. Rep., Gloss., 7 v.

SUBDIVISION VII—THRESHING AND WIN-
NOWING

SECTION I—THE THRESHING FLOOR.

The threshing floor is *khakhán* (which is also used in the forms *khakýán*, *kharyán* and *kharihán*) *pair* (Upper Doab and Rohilkhand) *kharmangáh*, *pharwár* (eastern districts) *áphar*¹ (Oudh) The shed erected on the threshing floor is in the eastern districts *mará* or *pádná*.

¹Carnegy, K T, s v

SECTION II—SHEAVES AND BUNDLES

Lák or *lánk* in the western districts is the cut grain *Páldá gaddí*² *purá* (Gorakhpur) *gaurá*³ and *gará*⁴ are sheaves. In Gorakhpur *mutthá* is a handful of cut crop A *dabbýá*⁵ is about ten handfuls of the autumn (*kharif*) crop *Lehná*⁵ is used in the same sense for the winter (*rabi*) crop.

¹Wilson, Gloss, s v.²Elliot, Gloss, II, 313³Elliot, Gloss, II, 338⁴Elliot, Gloss, II, 320⁵Elliot, Gloss, II, 307

About 4 *mutthá* = 1 *lehná*.

4 *lehná* = 1 *dabbýa*.

5 *dabbýa* = 1 *bojh*.⁵

100 *bojh* = 1 *pah*.⁵

Five *dabbýá* of the autumn crop make one *dhoká*⁵, about ten *dhoká* make one *bojh*⁵ or load, and an aggregation of several *bojh* make a *kúndur*⁵ These terms are generally taken from the eastern districts In Gorakhpur *lehn* is a small sheaf and *bojhá* a large sheaf, sixteen *bojhá* make one *sorah*, which is a common unit for measuring produce A Gorakhpur cultivator says his field gives so many *sorah* to the *bighá* In Gorakhpur *atá* or *aunsá* are large bundles of rice and *temá* is a smaller sized bundle, and *ahwár* is as much as can be carried under the arm

⁵Sett Rep, Gloss, s v

In Azamgarh *kerá*⁶ is a small bundle of grass or cut grain; *goinh*⁶ a head load of straw, *jauktá*⁶ a bundle of cut pulse; *bhír*⁶ or *bhír* a bundle of the stalks of the *arhar* (*cytusus cajan*) or similar brushwood. In the Doab *bharotá*⁷ is a bundle of fodder.

⁶Growse, Mathura memo, II, 178

SECTION III—TREADING OUT GRAIN

The treading out of grain is *dáén*,¹ *daoná*,² *dawan*,³ *damedná*,⁴ (Azamgarh), *gahá*⁵ or *gohá*⁵ (Rohilkhand), *dhínkhar*⁷ is a bundle of thorns dragged over the corn to beat out the grain, *khamsá*⁸ (Azamgarh) is to thresh corn thoroughly. The beating out of the heads against the ground or a bed to disengage any grains that remain is *sat lanu*⁹ (Azamgarh) or *satakná* The second treading out of the grain is in Rohilkhand and the Doab *khurd dáén*¹⁰ or *khír daén*¹¹ The stake to which the bullocks are tied in treading out the grain is *menh*¹² or *menhá* The inner bullock, which is the slowest and weakest, is *menhá*¹³ or *menhán* The outer bullock, which is the smartest of the team, is called in Benares *put*,¹² in Gorakhpur *páti* or *dahinwár*, in Rohilkhand *pagharíya*¹² and in Delhi *pankharí*.¹² The yoking of the bullocks is *gíta* in Delhi, and the rope which ties them is *dauri*¹² or *damwari*¹² in the east districts, and in other places *gandúcar*,¹² *dumri*,¹² *garu car*,¹² *pakhar*,¹² *jor*,¹² or *ber*

¹Elliot Gloss, I, 240²Bareilly Sett, Rep, p 77³Elliot, Gloss, I, 240⁴Elliot, Gloss, I, 242⁵Sett Rep, p 114⁶Elliot, Gloss, II, 313⁷Elliot, Gloss, II, 333⁸Elliot, Gloss, II, 286⁹Sett Rep Gloss, s v¹⁰Sett Rep Gloss, s v

p 113

¹¹Bareilly Sett. Rep, p 78¹²Gaz., N-W P, IV., 29¹³Elliot, Gloss, II, 300.

SECTION IV—CROPS ON THE THRESHING FLOOR

The following are terms used for the processes of threshing—

a—*The piles of sheaves*—When the crop is roughly piled for threshing on the threshing floor it is known as *gúnj* or *pahn*, in the eastern districts. When the cut crop is piled like a stack in England with the grain heads inside to save it from rain it is called to the east *tilqanj*, *arhar* (*cy'arus cajan*) when piled on end to ripen before threshing is in Gorakhpur *bhíri* or *bhí*. The platform on which a stack is raised is *ghat*,¹ *chullí*¹ are the supports on which the stack is raised. *Garri*² in Delhi and the Upper Doab is a large stack of wheat or barley containing two or more *senl á*, which generally comprises several thraves of corn, the produce of one field. In Rohilkhand it means a large stack of the produce of the autumn harvest.

¹ Elliot, Gloss., II, 325² Elliot, Gloss., II, 33

6 When the crop is spread out flat on the threshing floor ready to be trodden out by the bullocks it is in Gorakhpur *pair*

(c) After the crop is trodden out the pile of chaff and grain ready for winnowing is in Delhi *sillí*¹ or *dhar*,¹ in Rohilkhand *gunhao*¹ or *silli*,¹ in the Upper Doab *silli*,¹ *neorá*, *dhar*¹ or *silyá*,² in the Central Doab *dehi*¹ or *marni*,¹ in the Lower Doab *lallhá*¹ or *guranu*,¹ in East Oudh and Gorakhpur *luná*¹ or *ulánu*, in Bundelkhand *thúá*,¹ in Benares and Azamgarh *guranu* and *ulanu*,¹ and in Cawnpur *saurh* or *lunat*.

¹ Elliot, Gloss., II, 312² Az., N. W. P., IV., 29³ Wright, Memoir, Cawnpur, p. 46⁴ Azamgarh Settlement Report, Gloss., a., v

(d) The heaped grain is in Delhi *rás*¹ or *tár*,¹ and in other parts of the province *ras*, over this a cake of cowdung is placed to avert the evil eye. This is called in the eastern districts *barhawan*,⁵ to the west *chanl* and *chhattár*⁵ or *chhapá*⁵ and in Gorakhpur *gobardanu*. A piece of moist earth stamped is sometimes used in the same way, and is called *bar'at lí mitti*.⁶

⁵ Elliot, Gloss., I, 235⁶ Elliot, Gloss., I., 236

(e) The heaped straw and chaff—Straw is *púlá* when in a bundle when loose *puar*, *pual*, *payal*, *porá* or *poará*. *Bhúsa* or *bhus* is husks of cereals. The husks of the pulses are known in the eastern districts as *chhumaur*. Bran is *bhúsi* or *cholár*. The heaped straw on the threshing floor is *bhus*⁷ in Delhi, *osá*⁷ in Rohilkhand, *osá*⁷ or *bhus*⁷ in the Upper Doab, *sillí*⁷ in the Central Doab, *sillí*⁷ or *bhusaur*⁷ in the Lower Doab, East Oudh and Gorakhpur; *sillí*⁷ in Benares, and *bhusaur*⁷ in Bundelkhand. A stack of hay or straw is *garri*,⁸ *bungá*⁹ or *bonga*.⁹ A heap of straw is in the eastern districts *porwat*, *porautá* or *porauti*. An enclosure for stacking straw or fuel is in Mathura *got*,¹⁰ *syi*¹¹ or *sua* in the Upper Doab is a small stack of the fodder of the millets *joar* and *bágra*, and *chhaur*¹¹ is a larger stack. A house for holding chaff is in the eastern districts *bhusauri*¹² or *bhusaura*¹² or *bhusehra*,¹² and in Delhi *obra*,¹² *thonpi* in the eastern districts is a small shed for chaff. A stack of chaff covered with a thatch to save it from weather is in Gorakhpur *mandil* and in the Upper Doab *kup* or *bongá*. A bundle of chaff is *khara* or *pínsi*. *Pánk* or *panki* in the eastern districts is the fine chaff which is blown away by the wind in winnowing.

⁷ Elliot, Gloss., II, 312⁸ Elliot, Gloss., II, 337⁹ Elliot, Gloss., II., 246¹⁰ Grover's Memoir, II, 179¹¹ Elliot, Gloss., II., 265¹² Elliot Gloss., II, 237

¹²Elliot, Gloss, II, 312.

(f) — *The refuse straw or colder* — This is in Delhi *dondh*,¹³ *ganthá* or *bhulari*,¹³ in Rohilkhand *ganth*,¹³ *gántá*¹³ or *sántá*,¹³ in the Upper Doab *gántlu*¹³ or *ganteh*,¹³ in the Central Doab *gathuri*¹³ or *zathuri*,¹³ in the Lower Doab *gántá*,¹³ *guthri*¹³ or *jangrá*,¹³ in East Oudh and Gorakhpur *lúnti*¹³ or *gethará*,¹³ in Benares *gánth*¹³ or *gánteh*,¹³ and in Bundelkhand *gúthri*¹³ or *súthri*.¹³ The refuse of harvest floors especially applied to the autumn crop is *dánth*,¹⁴ *jhora*,¹⁴ *datua*,¹⁴ *danthlá*,¹⁴ *lúnthi*,¹⁴ *lúntilá*,¹⁴ *dúnd*, *danthál*,¹⁴ *thánth*,¹⁴ *lútel* and *llobari*.¹⁴ The knots in the stalks are *Patrí*¹⁵ or *Kalí*.¹⁵ The dry stalks of mustard (*saison*) are in the eastern districts *tis/hut* or *tiskhur* *túthá* or to the west *turi*. The dry moth plant cut and given as fodder to cattle is *gharar*¹⁶ or *Lurar*.¹⁶ The stalks of cereals without the ear are in east Oudh and Gorakhpur *bajh-wat*,¹⁷ and *jangrá*¹⁸ in the Lower Doab is the haulm of the autumn crop

¹⁴Elliot, Gloss, II, 281
Elliot, Gloss, II, 297

¹⁵Carnegy, K T, s v,

¹⁶Elliot, Gloss, II, 326

¹⁷Elliot, Gloss, II, 248

¹⁸Elliot, Gloss, II, 365

SECTION V — WINNOWING

To winnow grain is *sailáná*¹ (Rohilkhand), *dhariyáná*² (eastern districts), *dhárdharna* (Delhi), *surhetná* (Rohilkhand), *osáná* (Bundelkhand), and (eastern districts) *osauna*,⁴ *barsána*,³ in Azamgarh *dált dená*,⁵ *phat larab*, or *phat lorab*.⁵ The grain which is only winnowed once is in Rohilkhand *lajúrá*³ in the Upper Doab *gajaurá*,³ and in the Central Doab *sú*.³

¹Barchi Sett Rep, pp 78-79

²Azamgarh Sett Rep, p 113

Elliot, Gloss, II, 297

³Elliot, Gloss, II, 290.

⁴Carnegy, K T, s v

⁵Azamgarh Sett Rep, Gloss, s v

⁶Barchi Sett Rep, p 78

⁷Gaz., N-W, P, IV, 29

⁸Wright, Memo Cawnpur, p. 46.

SECTION VI — MISCELLANEOUS

The gathering or collecting grain at one place in the time of harvest is *batoran*¹ or *batolan*.¹ When the grain is being weighed an extra handful is thrown in to make up for dust, &c This is called *lhaktíná*,² *bharti* or *mutthá*. The grain left on the threshing floor after removing the bulk of the crop is *mer*³ or *thápá*,³ and in the east districts *paclhuá*. The gleanings and refuse grain on the threshing floor are known as *gharicá*,⁴ *ghúndar*,³ or *gútharwá*, in the eastern districts *agvár*, *ageldá*, *buháan*, *gháran*, or *batoran*. The small heaps put aside for the god and penates (*bhúmi ganesht*) are *ujari* or *syáwarh*.

¹Elliot, Gloss, II, 259

²Barchi Sett. Rep, p 79

³Elliot, Gloss II, 311, note

⁴Wilson, Gloss., s v

SUB-DIVISION VIII — DIVISION OF CROPS.

SECTION I — DIVISION AND VALUATION

The division of crops between landlord and tenant is *batar*,¹ *pair batar*² (Rohilkhand), *agor batar*,³ *bhaoli*,⁴ *lan*⁵ (Upper Doab). The valuation of the crop for the purposes of division is *lút* or *lanút*. The valuation of the crop, as fixed by the appraiser, is *balár*,⁶ a rough estimate of the produce is *bálf* in the west districts, and in Bundelkhand *del ha bhali*.⁸ When the produce of a *bighá* is estimated from that of a *biswah*, the process is *wali*⁹ in east Oudh, or *dana bandi*.¹⁰

¹Elliot, Gloss II, 258

²Barchi Sett Rep, p 118

³Wilson, Gloss, s v

⁴Elliot, Gloss I, 227

⁵Gaz., N-W P, III, 74

⁶Elliot, Gloss II, 32

⁷Elliot, Gloss II, 33

⁸Gaz N-W P Vol. I
Gloss, s v

⁹Elliot, Gloss, II, 10

¹⁰Elliot, Gloss, II, 81

SECTION II — THE SHARES INTO WHICH THE CROP IS DIVIDED

The shares are as follows —

(a) — Half to landlord and half to tenant. *adlu mafi*, or *lu batar*¹ *adlu-mafi*² in the west and to the east a *lhu*

¹Elliot, Gloss II, 2

²Gaz N-W, P III, 74

(b)—Seven sixteenths to landlord and nine-sixteenths to tenants—

*Nauant*² (Rohilkhand) *batia nauant*¹ (Benares) *hari-
dant*³ *nauant*⁴

²Barr. & S. Rep., p. 116
¹Elliot, Gloss II, 235
³Elliot, Gloss II, 125
⁴Wilson, Gloss II, 235

(c)—Nine-sixteenths to the landlord and seven-sixteenths to the tenants—

*Nauantti*⁵ (Azimgarh)

⁵Sett. Rep., p. 12

(d)—When the landlords gets 16 *sera* 5 *chhatani*⁶ to the maund

*Tihai*⁷ *surant*⁸ (Bareilly)

⁷Sett. Rep., p. 119.

(e)—Two-fifths to the landlords and three-fifths to the tenants

*Pachlo*⁹ (Bareilly) *bakant*¹⁰ *pach lo*¹¹

⁹Elliot, Gloss II, 216 227.

(f)—When the landlord receives 11 *sera* 15 *chhatani*¹² to the maund = $\frac{7}{8}$

¹²Sett. Rep., p. 118

*Tihai*¹³ *panseri*¹⁴ (Bareilly)

(g)—When the landlord receives one-third and the tenant two-thirds, it is *tikra*¹⁵ (Bareilly) *tihai*, and to the east *tihar* or *tikura*

(h)—When the cultivator gets two-fifths and the landlord three-fifths, it is in the upper Doab *tikra*¹⁶ or *tihar*¹⁷

¹⁶Gaz., N.W., P., III, 302.

(i)—When the landlord gets five-sixteenths and the tenant eleven-sixteenths it is *chhat chhat*¹⁸ (Bareilly)

¹⁸Sett. Rep., p. 116.

(j)—When the landlord gets one-fourth and the tenant three-fourths

*Chaulai*¹⁹ (Bareilly and upper Doab) *chhat m.*²⁰

¹⁹Bareilly Sett. Rep., p. 116
²⁰Gaz., N.W., P., III, 302

(k)—When the landlord receives one-fifth and the tenant four-fifths

*Pachra*²¹ (Bareilly)

²¹Sett. Rep., p. 115.

SECTION III.—DEDUCTIONS AND REMISSIONS

A deduction of one-sixth on the amount received by the tenant is in Gorakhpur *batia harwal*. The allowance to the tenant on account of deficient produce is in Rohilkhand *nabid*¹, when a fixed deduction of 10 per cent is made it is known as *nauant*², a remission to a high class tenant is in Fyzabad *charwa*³ or *har*, *khafina*⁴ in Bareilly is an allowance made by the tenant for dust in the landlord's share of the grain. In Kheri the *agu car*⁵ is an allowance of 1½ *sera* to the maund, *bisra*⁶ is when the cultivator gets the whole produce of one *bisra* in his holding, *anjur*⁷ is from 2 to 10 *sera* per plough, *thaliyan*⁸ or *khatri* is an allowance occasionally taken by the tenant. In Azimgarh there are certain cesses which come out of the tenant's share and vary from $\frac{1}{16}$ th to $\frac{1}{4}$ th, they are known as *serahi*⁹, *pachhu*¹⁰ or *neg*¹¹.

¹Bareilly Sett. Rep., p. 119

²Carnegy, K. T. p. 42
³Gaz., Oudh, II, 179
⁴Carnegy, K. T. p. 42
⁵Gaz., Oudh, II, 179
⁶Sett. Rep., p. 116
⁷Gaz., Oudh, II, 180

⁸Sett. Rep., p. 99

SECTION IV.—MODE OF DIVISION

When the crop is divided by sheaves before the grain is trodden out it is known as *barbatu*¹, *baghatu*² (Rohilkhand) *garabat*³ (Rohilkhand). When it is divided at the threshing floor it is *batia thaliyan*⁴, the man who weighs the grain is *taula baya*⁵ (Lower Doab and Rohilkhand) *hayat*⁶, *dharwa*⁷, *lanah*⁸ *Johai*⁹, or *dandia*¹⁰, the weighman's fees are *taula*¹¹, *baya*¹², or

¹Elliot, Gloss II, 25
²Elliot, Gloss II, 170
³Carnegy, K. T. p. 41
⁴Elliot, Gloss I, 235
⁵Elliot, Gloss I, 82
⁶Carnegy, K. T. p. 40
⁷Wilson, Gloss I, 235
⁸Carnegy, K. T. p. 41
⁹Elliot, Gloss I, 235
¹⁰Wilson, Gloss I, 235
¹¹Wilson, Gloss I, 235
¹²Wilson, Gloss I, 235

DIVISION V.

CATTLE AND OTHER DOMESTIC ANIMALS.

SECTION I.—CATTLE GENERALLY

CATTLE generally are known as *maweshi*, *pohá*, *chaupá*, *chaupayá*, and in the east districts *goru*¹ or *chawwá chángar*. A head of cattle is *rás* or *hanya*². In the upper Doab horned cattle exclusive of buffalos are called *dangan*,³ which also means cattle wornout from old age, this is also expressed by the terms *baisak*⁴ or *khengar*⁵. *Thánih* in the east districts is a worn out useless cow or buffalo.

¹ Elliot, Gloss, II 331

² Wilson, Gloss s v

³ Elliot, Gloss II, 281.

⁴ Elliot, Gloss II, 260
⁵ Azamgarh Sett. Rep
Gloss sv

SECTION II.—BULLS

¹ Indian cattle plague Rep
p 422

The usual terms are *byár* or *sánr*, and in Etáwah *ndikol*¹

SECTION III.—BULLOCKS.

These are called *bau* generally, also *bald*¹ or *baladh*, and in the east districts *bard* or *baradh*. A pair of plough oxen is *goin*,² *gor* or *dogáwa*,² and in the upper Doab *gorá* or *jot*³. In the east districts in a team of three bullocks the wheelers are *dhuríá* and the leader *binríhá*, in a team of four bullocks the leading bullocks are *juár*. A yoke of well bullocks is *javárá*⁴. Bullocks are distinguished by various peculiarities. Such are the following.—

¹ Elliot, Gloss II 249

² Elliot, Gloss II 333

³ Gaz N-W P III 474.

⁴ Elliot, Gloss II 367.

⁵ Elliot, Gloss II 305.

⁶ Fallon Dict s v Dúnda

⁷ Elliot, Gloss II 354

⁸ Fallon Dict s v jhungi
⁹ Sett Rep Gloss s v

¹⁰ Wilson, Gloss s v

¹¹ Elliot, Gloss II 344.

¹² Elliot, Gloss II. 314

(1) A bullock with only one horn is *dándá*,⁵ in the upper Doab *tándá*,⁵ in Gorakhpur *bánda*, and in other places *smg túdd*⁶.

(2) A bullock whose horns project in front is *jhunga*,⁷ *jhungi*,⁸ *jhungai*,⁸ *jhingli*,⁸ *jhundi*,⁸ *ghoncha*⁹ or *ghonchuh*⁸ in Azamgarh, and in Gorakhpur *lothu*

(3) A bullock unbroken to work is *adadhri*,¹⁰ *harha*,¹¹ and in Azamgarh *ochhar landhi*⁹. One that sits down at work is *galýá*,¹² or in Gorakhpur *parua*. A vicious bullock is *marfala*

or *chotar*³ A bullock that shies is *bharlan* or *pharlan*² To butt is *jhan'di* To break-in cattle is generally *nil-dhar*, and in Azamgarh *farhab*⁹

(4) A bullock one of whose horns is erect and the other hangs down is *tincheh*¹³ or *sari pithi*¹³ (that is, one pointing to heaven, and the other to hell) ^{13Elliot, Gloss II, 221}

(5) A bullock whose horns join in the centre is *murda*¹ and in Gorakhpur *chaur*.

(6) A bullock whose horns grow backwards is *mord*¹⁴

(7) A stunted bullock is *na'ic*,¹⁴ and in Azamgarh *na'anta*. ^{14Nawā'ih ul-alfaz, s. v.}

(8) When the horns are stunted a bullock is called *nundrā*,¹⁵ and when it has no horns it is *bhūnra* or *bhunda* in Gorakhpur When one of the horns is broken it is *nundā*,¹⁵ and when one horn turns to the right and the other to the left, it is *phulaspel*¹⁵ (literally one who shoves against a doorway), and in Gorakhpur *chdar*. ^{15Elliot, Gloss II, 334}

(9) When a bullock has no hair on its tail, or a small tail, it is called in the east districts *banri*, the opposite of which is *ponchigar* or *punchigar* And when the ears are covered with long hair it is known as *jabra*¹⁶ or *jhabbi*¹⁶ ^{16Elliot, Gloss II, 335}

(10) A bullock not used for agriculture because it has excrescences on its body, but purchased by religious mendicants, is known in the eastern districts as *jatāhi*¹⁷ or *arandi*,¹⁷ *chharud* is a beast devoted and let go The trident mark of Shiva branded on it is *trist*¹, *trid* or *tursid* ^{17Azamgarh S. H. Rep., Gloss s. v.}

SECTION IV — COWS AND BREEDING

A cow is *gā* or *gau* A cow or buffalo within six months after calving is *dhen* After this she is called *balen* *Purebha*¹ or *Lurelha* is a cow that gives two calves within a year A barren cow or other animal is *lahila*, corresponding to *bānyh* in women In Azamgarh, to be covered by a bull is *larādā*¹, to copulate of animals is *bihch*, used in regard to buffaloes it is *bundā* or *buqana*,² and in Azamgarh of a goat, *chhegarā*¹ ^{1Azamgarh Gloss s. v.}

The act of calving is *bed*,³ *lent* or *let* or *byān*³ or *byant*² In Azamgarh *chherab*¹ is to give birth to a number of young ^{2Fallon, Dict, s. v.}

A cow that gives little milk is *chochar*³

A cow or buffalo gone five months in calf or that has given milk for five months is *bāhri*¹ ^{3Elliot, Gloss II, 226, and Fallon Dict s. v.}

SECTION V — CALVES

These are known in the Upper Doab as *labarā*,¹ in Azamgarh *laaru*² In the east districts *bachha* or *bachhru* is a male calf, and *bachhi* or *bachhiya* a female calf *Dohan* in Gorakhpur is a calf when it has two teeth, *jaugrā*,³ *jingra* or *jingar* is a calf in the Doab *Udan*² in Azamgarh are cattle which have not yet got the true teeth *Kalor* in Gorakhpur is a young ^{1Gloss Mathura memo II 140}
^{2Sect Rep., Gloss s. v.}
^{3Gloss memo Mathura II, 179}

heifer In Azamgarh the phrase *burān kánz*,² is applied to oven nearly full grown, while full-grown cattle are *sojhhob*,² *chhadar*² in Azamgarh is a full-grown bullock which has only six teeth This is considered unlucky Coaxing a cow that has lost its calf to eat grain is in the western districts *ahor*,⁴ in Benares *torá*,⁴ in Gorakhpur *bhárá* Sometimes the skin of the calf stuffed with hay is put before the cow. This is called in Azamgarh *laini*² To reconcile a cow or buffalo to its newly-born calf by smearing the latter with sugar is in Azamgarh *sangharáb*² *Pakhéo*² in Azamgarh is a kind of food given to cows when they calve. *Chaneth*⁵ are drugs for cattle *Muttela*⁶ is a mash of the *moth* grain, sugar and clarified butter given to sick cattle

⁴Elliot, Gloss II, 213

⁵Elliot, Gloss II, 276

⁶Gaz N-W. P., III, 19.

SECTION VI—BUFFALOES

A male buffalo is *bhansá*, and in the western districts *sundá*,¹ a female buffalo is *bhains* or *bhainsi*, and in the western districts *majh*¹ *Búkrí*² or *jhotí*³ is a small buffalo A male calf is in the eastern districts *párá*, which in other places becomes *paria*,³ *paddá*,³ *paro*,³ or *parbá*³ *Katrá*,³ is also used A female calf is in the eastern districts *paryá*, and to the west *latyá*³

¹Indian cattle plague Rep, p 460

²Elliot, Gloss II, 226.

³Fallon Dict s v

SECTION VII.—GOATS.

A he-goat is *bakrá*, *boh*, and in the eastern districts *chher* A she-goat is *bakri* or *chheri* A castrated goat is *lhasi* A young goat is *pathí*¹ or *pathyá*.

¹Azamgarh Sett Rep, Gloss s v

SECTION VIII—SHEEP

A ram is *bherá* or *mendha*, a sheep is *bheri* or *gádar*, a lamb *bher lá bachhá*, or in Azamgarh *ghentá*¹ *Revar*² is a flock of sheep or goats

¹Sett Rep Gloss s. v

²Fallon Dict s v.

SECTION IX—PIGS.

The general term is *súar* In Gorakhpur Muhammadan villagers call them euphemistically *bad quam* (the "low caste") A young pig is called in the eastern districts *chhaundá*, in Azamgarh *laina*¹ To the east *ghentá* is also used for the male and *ghenti* for the female A 'pig-sty is *lhobár* In parts of Azamgarh there is by custom a kind of licensed robbery of pigs The people of one village turn out and drive off by force the pigs of another. The owners resist as well as they can, but never prosecute the offenders This is locally known as *suar lhedwa*

¹Sett Rep. Gloss, s v

SECTION X—HORSES, MULES AND ASSES

A horse is *ghorá*, a mare *ghori*, a pony *tattá*, a pony mare *tatwání*, *tácri*¹ and in Farukhabad *tatunyá*¹, a foal is *báchhera* and a filly *bachheri*, an ass is *gadhá*, and an ass foal *rengta*² or *rentá*

¹Fallon Dict, s v

²Growse, Mathura, II, 182

SECTION XI — CAMELS

A camel is *unt* or *shutur* A young camel is *botā*.

¹Nawādir-ul alfaz, a v

SECTION XII — STRAYING OF CATTLE

The usual phrase is *āwarah*, in Azamgarh *baunrāb*,¹ in Gorakhpur *anirā* or *harahā*.² They also use the phrase *hura jāna* *Thariab*¹ in Azamgarh is to fold cattle in an enclosure, and *hai*¹ is injury done to a field by stray cattle

¹Sett Rep Gloss s v

²Elliot, Gloss II, 344 and f

SECTION XIII — COLOURS OF CATTLE,

White is *dhaul* or *dham* *Solkhan*, *fair* and *chanicar* are in the east districts various shades of grey *Lohā* and *lohāu*, in Gorakhpur and *gorā*¹ to the west are red *Plara* to the east is red and white, and *lanlandhā* is an animal black on the shoulders

¹Elliot, Gloss II, 330

SECTION XIV — HIDES

These are generally *chamrā* In Azamgarh *goutā*¹ is raw cow's leather, and *bhainsautā* that of buffaloes In the Doab and eastern districts *chamā* is tanned cow hide In the upper Doab a buffalo hide is *adhaurā*,² a bullock hide *charā*,² and goat and sheep skins *nari*,² a bull's hide cut into two pieces is *dhauri*.³ The hides of cattle which have died a natural death are *murdāri*,⁴ and those of killed cattle *halāl*.⁵ *Sabar* is tanned deer skins, a depôt for hides is in Gorakhpur *chaoni*.

¹Sett Rep. Gloss s v

²Gaz., N-W P III, 375

³Elliot Gloss II, 153
⁴Indian Cattle Plague Rep, p 383
⁵Do, p 383

SECTION XV. — CATTLE SLAUGHTER

A slaughter-house is *zabāh* *Lhānā*, and a place where cattle are flayed *bhagar* A butcher is *qassāb* or *qasā*, a goat butcher is *bahargassab* The large knife used by them is *bugda*

SECTION XVI — FEEDING OF CATTLE

To chew the cud is *jugalnā*¹ *pagur larna* or *pagurana* Cattle fodder consisting of the stems of the *juar* (*Holcus sorghum*) is cut up with a chopper (see division I, sub-division V, section I), and is known in Gorakhpur as *chhanti*, in the Upper Doab *mudr*, and in other parts as *chārā*² or *sām*.² In Azamgarh the fodder for stall-fed cattle is called *lehna*,³ *lāntā*³ or *lor*,³ in Gorakhpur *koer* or *loyar* *Gayrcute*³ are stalks and leaves of the carrot (*gajar*) given to cattle, *angārī*³ or *genrī*³ are the chopped up tops (*angori*) of the sugarcane, and the stalks of millets given in the same way are *dantha*. *Kurrūchharā*⁴ is dry fodder, and *balab*⁴ is to chop up fodder In Gorakhpur the phrase *chhānti pun lārab* means to feed cattle a load of fodder is in the Doab *bharotā*⁵ or *golā*,⁵ and in Gorakhpur *bojha* A net full of chaff (*bhūsa*) is to the west *phansi*, and to the east *lhāra*. *Alhor*⁶ is the refuse grass, &c, which cattle leave behind *nihurāh*⁴ in Azamgarh is a beast that eats little

¹Elliot Gloss, II, 359

²Wilson Gloss s v

³Sett Rep p 100

⁴Azamgarh Sett Rep, Gloss s v

⁵Growse, Mathura memo Gloss s v

⁶Nawādir-ul alfaz, a v

SECTION XVII — PASTURAGE

¹Gaz, N-W P, I, 89
²Gaz, N-W P, I, 195
³Wilson, Gloss, s v g o
⁴Wilson, Gloss, s v
⁵Elliot, Gloss, II, 231
⁶Elliot, Gloss, II, 248
⁷Elliot, Gloss, II, 258
⁸Elliot, Gloss, II, 256
⁹Elliot, Gloss, II, 260

Lands set apart for pasture are called in Gorakhpur *rakhát*, in Bānda *akhel*,¹ in Jalaun *rúkh*,² *rúkhya*³ or *rand*,³ and in other places *gauchar*³ or *gauchará*³ Pasture ground is *charágáh*,⁴ *charai*,⁴ *charan*,⁴ or *chugán*,⁴ towards Delhi *bír*,⁵ in Rohilkhand *bakhá*,⁶ in eastern Oudh *bathán*,⁷ and in Bundelkhand *bagár*⁶ A field in which cows are fed is *barhá*,⁸ and towards Delhi a place in the forest to which cattle are sent out to graze is *baisak*⁹

SECTION XVIII.—FENCES

¹Nawādir-ul-alfaz, s v
²Elliot, Gloss, II, 229.
³Wilson, Gloss, s v
⁴Elliot, Gloss, II, 225
⁵Carnegy, K T, s v

A fence to keep cattle out of fields is *bar*,¹ *berhá*,² *gher*,³ *ghera*,³ *indhná*⁴ (Benares), *langá*⁵ is a hedge of brambles not fixed in the ground

SECTION XIX — GRAZING FEES.

These are of two kinds —

(1) Those paid to the owner of the land.

(2) Those paid to the cowherd (who is known when he herds cattle a *gwál*,¹ *gwálá*,¹ *gop*,¹ *gorahh*,¹ in the east districts *charwáhi*, and in Rohilkhand *narhá*²) When he tends sheep he is called *gareriyá*, and when he tends goats in the east districts *chherwáhi*³

1st—The fees paid to the owner of the land are known as *áng*⁴ towards Delhi, in Rohilkhand *baláhar*,⁵ and in the east districts *bardáhi*⁵

2nd—Those paid to the herdsman are to the east *chai-wáhi*, in Rohilkhand *narhai*,⁶ and in the upper Doáb *pínchhi*, or tailmoney

SECTION XX.—COWHOUSES AND ENCLOSURES FOR CATTLE

A cowhouse is in the eastern districts *ghári*,¹ towards Delhi *gauwari*,² in the Doáb *sár*,³ in the upper Doáb *bákhari*,⁴ in other places *gausáld*⁵ In Azamgarh *bardaur*⁶ are stalls for cattle In Oudh *ghaurá*⁷ is a shed for breeding cattle This in west Oudh is called *langhar*⁷ A place where buffaloes are collected is in Gorakhpur *ghothá* and in Azamgarh *ghotil*⁸

An enclosure for cattle is *nohrá*⁹ in the Central Doáb, and in Benares *dákhul*.⁹ An enclosure for cattle in the forest is in east districts *arár*,¹⁰ in east Oudh *ghurat*,¹¹ in north Oudh *ghauri*,¹² in other place *andará*¹³ and *bathan*,¹¹ and in Gorakhpur *gaser*.

SECTION XXI — CATTLE DEALERS

These are called in the eastern districts *bardaha* and in other places *paíár* or *bélli*,¹ in Gorakhpur *daharia* is a wandering cattle seller

¹Wilson, Gloss, s v

²Bareilly Sett Rep, p 68

³Azamgarh Sett Rep, Gloss, s v

⁴Elliot, Gloss, II, 215

⁵Elliot, Gloss, II, 40

⁶Bareilly Sett Rep, p 67

¹Elliot, Gloss, II, 323

²Elliot, Gloss, II, 313

³Growse, Mathura memo, Gloss, s v

⁴Elliot, Gloss, II, 226

⁵Wilson, Gloss, s v

⁶Sett Rep, Gloss, s v

⁷Carnegy, K T, s v, ghurat

⁸Growse, Mathura memo, Gloss, s v

⁹Elliot, Gloss, II, 298

¹⁰Elliot, Gloss, II, 218

¹¹Elliot, Gloss, II, 325

¹²Carnegy, K T, s v

¹³Elliot, Gloss, II, 212

SECTION XXII—MILK AND ITS PREPARATIONS

Milk is *dúdh* or *goras*¹. To milk an animal is in the east districts *lagdná*². When the milk of a cow or buffalo dries up the phrase used in Azamgarh is *bisulab*². The milk of a cow for six months after calving is *dhen la dúdh*; after that it is *lalend dúdh*.

Clarified butter is *ghi*. Fresh clarified butter is known in the eastern districts as *ahiróna ghi*; that stored for a time in leather vessels is *Luppi lá ghi*. The sediment which settles in making clarified butter is *matidá*² in the eastern districts, and *pháran* is the refuse left in boiling it down.

Curds are *dahí*. The old curds put in to curdle the milk are *jauran* or *goran*.

*Chal la dahí*² is thick curds. When the milk is curdled it is called *sajjó dahí*. When the cream which is known as *sárhí* is taken off it is called *chhinu dahí*, and this mixed with water for sale is *dagari dahí*. *Katun dahí* is the curdled milk with the cream taken off. The thick milk given by a cow just after calving is *peusi* in the east and in the upper districts *lis*. When a cow drops her milk the phrase in Azamgarh is *peunhá*². Skim milk in Azamgarh is *pasawan*² or *pasaud*². The butter before clarification is *malhan* or *nainu* and the buttermilk is *chhach* or *chhuchh* or *matha*.

SECTION XXIII—CATTLE DISEASES

1st—*Farcy agi*¹

2nd—*Gripes in the stomach*—*an-há*¹ or *anhur*. *Jonh*¹ is inflammation of the stomach caused by leeches (*jonh*). *Petchalna*¹ is diarrhoea, and *polna*¹ purging.

3rd—*Foot and mouth disease*—*aish*¹, *bátán*¹, *bekrá*² (Bundelkhand). In the upper Doab *lhur pallá aur munh pallá*³, *rorá*⁴, *al-rao*⁵, *t-phora*⁵, *khag* in the eastern districts, in Sultanpur *lhargura*⁶, in Benares, Banda and Fatehpur *lhora*⁷, in Saháranpur *str*⁸, in Hamírpur *lhur phatá*⁹ in Farukhabad *pallá*¹⁰, in Cawnpur *santhon eitala*¹¹, in Azamgarh cattle with diseased hoofs are called *lhángab*¹².

4th—*Diseases of the mouth*. These are called *chabla*¹⁴ or *lal*¹⁴. *Ghantiyá*¹⁴ is a disease of the throat when the animal is unable to swallow, *lurta* is tumours forming in the throat, *paliá*¹⁴ is throat inflammation with cough. In Azamgarh *jibhá*¹⁵ or *beru*¹⁶ is a disease in the tongue.

5th—*Footrot*—This is in Jalaun *Phursita*¹⁷, in Jhansi *guhela*¹⁸, *Phurent*¹⁷. *Tausah*¹³ in Azamgarh is a bullock lame from contraction of the sinews. *Naharud*¹³ in Azamgarh is a guinea worm which attacks the feet and legs of cattle.

¹Wilson, Gloss. s. v. s. o.

²Azamgarh Gloss. s. v.

³Nawá-ul-aziz, s. v.

¹Indian Cattle Plague Rep., Gloss. s. v.

²Gaz., N. W. P., I., 359.
Indian Cattle Plague Rep.
p. 437.

³Gaz., N. W. P., III, 19.
Indian Cattle Plague Rep.,
p. 403.

⁴Gaz., N. W. P., III, 632.
Indian Cattle Plague Rep.,
p. 407.

⁵Gaz., N. W. P., III, 632.
Indian Cattle Plague Rep.,
Gloss. s. v.

⁶Indian Cattle Plague Rep.,
pp. 356, 374, 391.

⁷Indian Cattle Plague Rep.,
p. 407.

⁸Indian Cattle Plague Rep.,
p. 361.

⁹Indian Cattle Plague Rep.,
p. 403.

¹⁰Indian Cattle Plague Rep.,
p. 307.

¹¹Sett. Rep. Gloss., s. v.

¹²Indian Cattle Plague Rep.,
Gloss. s. v.

¹³Gaz., N. W. P. I., 197.

¹⁴Indian Cattle Plague Rep.,
p. 437.

¹⁵Indian Cattle Plague Rep.,
Gloss. s. v.

- ¹⁸Indian Cattle Plague Rep, Gloss s v
¹⁹Gaz, N-W P, I, 197
 Indian Cattle Plague Rep, pp 344, 346, 349 382, 437
²⁰Gaz, N-W P, I, 197
²¹Indian Cattle Plague Rep, p 414
²²Indian Cattle Plague Rep, pp 346, 374, 381, 391
²³Gaz, N-W P, II, 506
 Bareil Sett Rep, p 68
 Indian Cattle Plague Rep, p 399
²⁴Gaz, N-W P, III, 632
²⁵Gaz, N-W P, IV, 402
 Indian Cattle Plague Rep, pp 374, 381
²⁶Gaz, N-W P, I, 359
 Indian Cattle Plague Rep, pp 356, 381
²⁷Gaz, N-W P, IV, 402
 Indian Cattle Plague Rep, p 399
²⁸Gaz, N-W P, IV, 402
 Indian Cattle Plague Rep, pp 319-481,
²⁹Indian Cattle Plague Rep, p 433

6th — *Rinderpest*—This is known as *andar lā mātā*,¹⁸ *chechal*,¹⁹ *badah*,¹⁹ *bhaumā*,¹⁹ (Bundelkhand) *barā dūlk*,²⁰ (Dehrā Dūn) *bhaucān*,²¹ (generally through the province) *basantā*,¹⁸ *bedan*,²² *mahām*,²³ or *chera*,²¹ (Muzaffarnagar) *debi*,²⁴ (generally through the province) *debi lā rora*,²⁵ *debi lu nih-sār*, (Gorakhpur) *mātā*,²⁵ *rogi*,²⁶ *sitalā*,²⁷ *mān*,²⁸ (Kumaun), *chaprahā*,¹⁸ (Oudh) *gabaundā*,¹⁸ *marī*.¹⁸

- ²⁰Gaz, N-W P, I, 507
 Indian Cattle Plague Rep, p 414
³⁰Indian Cattle Plague Rep, Gloss, s v
³¹Indian Cattle Plague Rep, p 346, and Gloss s v.
³²Indian Cattle Plague Rep, p 725
³³Gaz, N-W P, I, 198,
³⁴Indian Cattle Plague Rep, Gloss, s v
³⁵Sett, Gloss, s v.

7th — *Windy colic or surfeit*—*apharā*,³⁰ (upper Doāb) or *bairukh*.³⁰

8th — *Hoven*—*bādī*,³⁰ *bhagi*,³⁰ *pet bhāgi*,³¹ *bāo band*,³² (Jaunpur) Hoven attended with purging is *bareli*.³⁰

9th — *Pleuro pneumonia*—*gararā*,³³ (Jalaun) *ponhā*,³³ (Jalaun) *gurlhā*,³³ (Jalaun) *gurlhā*,³⁴ (Mathura) *Bahlā*,³⁴ is tracheal inflammation attended with difficult deglutition

10th — *Staggers*—*taphā*,³⁴ (Mathura) *chalhī*,³⁴ *mūrgī*,³⁴ *ghapāh*,³⁵ (Azamgarh).

11th — *Tumours on the eyelid supposed to be unlucky*—*amā*,³⁵ (Azamgarh)

SECTION XXIV — GRASSES AND PLANTS USED FOR CATTLE FODDER

The following grasses and other plants are used for cattle fodder, the *akrā*,¹ (*vicia sativa*), the *anyan*,² the *belas*,³ a grass like the *dūb*, the *bhadā*,⁴ a grass which grows on poor soil, the *bhadal*,⁵ the *binauriya*,⁶ which grows in fields sown with the autumn crop, the *bandri*,⁷ which grows in rice, and *odon* (*paspalum frumentaceum*), the *bansā*,⁸ grows in rice and pulse fields, the *bhor*,⁹ or *bhura*,¹⁰ (*rizophora mangle*), the *bathur* grows in wheat fields (*chenopodium album*) the *bondī*,¹¹ the *chaupatta*,¹² a plant like clover which grows in wheat fields, the *dub* (*agrestis linearis* or *cynodon dactylon*) of which there are three kinds—the *paundā*,¹³ with a creeper-like stem, the *phutya*,¹³ which is smaller and grows on hard ground, and thirdly the white *dub* which is called in Delhi *dhauri*.¹³ Where the division into three kinds is not known there are two classes the *ghor dub*,¹³ and the *andubia*,¹³ the *dubiyara*,¹⁰ or upright panic grass, the *dal*,⁹ or the *panicum striginum*, the *gadicheat*,¹⁴ which is like the *dub* but larger the *gargra*,¹⁵ which grows in the runs and is eaten by buffaloes, the *ghundi*,¹⁶ which is eaten by camels and grows in the rice fields after

- ¹Barch Sett Rep p 68
²Wilson, Gloss s v
³Elliot, Gloss II, 233
⁴Elliot, Gloss II, 237.
⁵Indian Cattle Plague Rep, Gloss s v
⁶Elliot, Gloss II, 242
⁷Elliot, Gloss II, 231
⁸Elliot, Gloss II, 234
⁹Indian Cattle Plague Rep, p 383
¹⁰Do Gloss, s v
¹¹Wright memo Cawnpur, p 105
¹²Bareil Sett Rep, p 68
¹³Elliot Gloss II, 302 f

- ¹⁴Elliot Gloss II, 31
¹⁵Elliot, Gloss II, 321
¹⁶Elliot, Gloss II, 325

the crops is cut, the *gobhi*¹⁷ (hieraceum?), the *gandel* a grass which is cut in groves, the *gaure*¹⁸, the *ghojhuru*¹⁹ also called the *jangali ml* or wild indigo it is eaten by camels, and cattle are partial to it. The *gharu*²⁰ which is also called the *saran* or *saccin* because it ripens in the month of Sawan; the stalks are given to cattle to improve the milk, the *jarga*²¹ which grows on high ground and is given to cattle and especially to horses.

¹⁷Wright, memo Cawnpur p 103

¹⁸Elliot, Gloss., II, 353

¹⁹Elliot, Gloss., II, 257f

²⁰Elliot, Gloss., II, 365

The *jaulari*²² is preserved and cut twice a year for fodder. The *jaula*²³ a common grass in Shahjahanpur. The *matmur*²⁴ a common fodder grass in Shahjahanpur. The *mucl*²⁵ cut for hay, the *sarala*²⁶ a common fodder grass in Shahjahanpur (*saccharum sara*). The *tigra*²⁷ a fodder grass in Hamirpur (*boerhavia diffusa*).

²²Wright memo Cawnpur p 103

²³Indian Cattle Plague Rep, p 422

²⁴Gaz., N.-W. P., I, 62

Wright memo Cawnpur p 103

Indian Cattle Plague Rep, p 383

²⁷Indian Cattle Plague Rep, p 353

DIVISION VI.

IRRIGATION.

SECTION I — IRRIGATION GENERALLY

¹ Elliot, Gloss, II, 208
² Wilson, Gloss, s. v.

³ Sett, Gloss s. v.

To irrigate is *dhṛṣhi¹ karṇā, pāni denā, or sinchnā²* *Pāni patāna* generally means the moistening of a field with water before ploughing. Irrigation is *dhṛṣhi¹, patwā², seka², or sinchnā²* *Pantwat³* in Azamgarh is the place where irrigation is going on; and *leo³* is the flooding of a field preparatory to planting rice. A water drawer is in the east districts *panhūrā*. A man irrigating is *pāni denewāla* in the western districts, and to the east *pandwāyā* or *panchalwāyā*. The man who distributes the water in the field is in Gorakhpur *hathwāyā*, from the *hāthā* or wooden shovel which he uses, and in the upper Doāb *panbala*. The wages for irrigation are in Gorakhpur *panchalwā*, and in Azamgarh *pānwāt* is a fee for leave to irrigate. Sometimes cultivators combine to assist one another in irrigating. This is known in Gorakhpur as *jannā*, which literally means giving a proportional number of laborers.

SECTION II — KINDS OF IRRIGATION

There are three main kinds of irrigation —

- (1) From canals (*naḥr*) or canal distributaries (*rājbahā*)
- (2) From wells (*chāh, kúān*)
- (3) From tanks or ponds (*pokhar, pokhari talāo, etc*)

SECTION III — IRRIGATION FROM CANALS

¹ Elliot, Gloss II 280
² Wright Memo., Cawnpur, p. 13

³ Elliott, Gloss. II, 280
 Wright Memo., Cawnpur, p. 13

⁴ Sett, Rep, p. 20

1st — Irrigation from canals Irrigation by *tor¹* or *kāt²* is flush irrigation when the water is at a higher level than the field, and the cultivator has only to cut the bank of the water channel, and allow the water to flow into the field. Irrigation by *dal³* or lift is when the water has to be raised from a lower level. A dam or *bāndh* is sometimes built across the stream to raise the water. In Azamgarh a *lut⁴* is a long straight or curved embankment thrown across a plain in which rice land is cultivated and there is a flow of surface water.

SECTION IV — IRRIGATION FROM WELLS

2nd — Irrigation from wells A well is generally *chuh* or *kúān*. They may be divided into three classes. —

- (a) Those lined with masonry.

(b) Wells without a masonry lining

(c) Mere surface depressions containing water.

(a). A masonry well is generally called *pakká Bāoli* or *baori* is a large well sometimes with a *ghāt* or flight of steps running down to the water. *Indāra* or *nāra* (in the eastern districts) is a large masonry well, usually for drinking purposes. A well with houses and flights of steps round it is *bān kūtān*.

(b) A well without a masonry lining is generally called *kachhu* in Oudh *baikuyān*,¹ in Gorakhpur *mathuyān*, and in some places *matitā*.²

(c) Mere surface depressions containing water are *bihar* in Rohilkhand, *chodā*,³ *chohā*⁴ in the east districts *chonrā*,⁵ and in the upper Doāb *ogāl*⁶ or *kachhu kiyān*. A clay well which has fallen in is *gherā*⁷ in the Doāb, in other places *manrār*, and in Azamgarh *pāl*⁸ is the space formed inside a well by the collapse of the sides.

¹ Wilson, Gloss, s v

² Wilson, Gloss s v Matf.

³ Elliot, Gloss II, 268

⁴ Elliot, Gloss II, 268.

⁵ Wright, Cawnpur Memo.

⁶ p 18

⁷ Gaz, N-W P, IV, 520

⁸ Gaz, N-W P, II, 162

⁹ Growse, Mathura Memo

¹⁰ Sett Rep, Gloss s v,

SECTION V—CONSTRUCTION OF WELLS

The large circular excavation made before a masonry well is built is *dahāl*,¹ the spring is *sot* or *sotā*, in the east districts *musarā*,² in Rae Bareilly *muslā*,³ *Jharna*⁴ or *gharni*⁵ in Azamgarh is the side spring in a well. When the water level is reached the phrase is *jigari pān ā gayā*. The hole through which the water rises when the spring is reached is *bam*⁶ or *sum*. *Bambh honā*⁷ is a phrase meaning that the water is inexhaustible. Wells are called *barhūā*⁸ when the spring is not reached, and they depend for their supply on the drainage of the subsoil. Such wells are also sometimes known as *chorya* or *garāḍ*⁹ (central Doāb). Wells supplied from a spring are *sotikā*.¹⁰ The place where the earth begins to become moist as a well is being sunk is *chūdā*¹¹ (central Doab). In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in Bareilly as *lelwa*.¹² The masonry cylinder of a well is *gugaz*.¹³ In Azamgarh the circular hoops of kiln-burnt earthenware used to support the sides of a well are called *loṭhi*.¹⁴ Sometimes a coil of twigs, &c, is used for the same purpose. This is known as *binra*¹⁵ or *bin*.¹⁶ Wells protected in this way are *badghar*¹⁷ and *ajā*¹⁸ in the Doāb.

¹ Oudh Gaz., III, 193

² Azamgarh Sett Rep, p 21

³ Sett Rep Gloss, s v

⁴ Gaz, N-W P, III, 245

⁵ Bareilly Sett Rep, p 72

⁶ Gaz, N-W P, IV, 520.

⁷ Bareilly Sett. Rep, p 73

⁸ Oudh Gaz., III, 193.

⁹ Sett. Rep, p 20,

¹⁰ Elliot, Gloss II, 231

¹¹ Gaz, N-W P, IV, 24,

¹² Wright Memo Cawnpur,

¹³ p 10

¹⁴ Gaz, N-W P, IV, 520

¹⁵ Azamgarh Sett Rep, p 21

¹⁶ Gaz, N-W P, IV, 24

¹⁷ Gaz, N-W P, II, 381.

Wells are sometimes lined with a wooden cylinder called *loṭhi*.¹¹ Such wells are called in the Doāb *garāḍwān*,¹³ or *kathkudān*.

When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. The well is then called *doband*.¹⁴ To enable the well sinker to reach the spring, a wooden frame is gradually sunk by undermining.

This is known in the Doāb as *ālkh*.¹⁵ Above this, as a foundation for the masonry, is placed a wooden cylinder called in the Doāb *julan*¹⁶ or *jākhān*,¹⁷ in the east districts *jamuwat*.¹⁸

¹³ Gaz, N-W P, II, 331
Ditto IV, 519

¹⁴ Gaz., Oudh, III, 194

¹⁵ Gaz, N-W P, IV, 519

¹⁶ Gaz, N-W. P, IV, 519.

- ¹⁷ Elliot, Gloss II, 349
¹⁸ Gaz, Oudh III, 193
 Elliot, Gloss II, 364
¹⁹ Elliot, Gloss. II, 302

²⁰ Growse, Mathura Memo, II, 182

²¹ Elliot, Gloss II, 352.

in the upper Doáb *nichal*¹⁷ or *nimchal*¹⁷ and in other places *nwár*¹⁸ A well so large that two buckets can work at the same time is *doláwa*¹⁹ or *dopairá*¹⁹, one for three buckets is *tildáwá*, one for four *chauláwá*, and so on.

A well sinker is *senhan*,²⁰ or *cháhkan* A well is cleaned with a dredge called *ghám*²¹

SECTION VI—THE LEVER USED IN RAISING WATER.

This is known as *dhenkli*,¹ *dhukli*,² *dhukli*,² and in the eastern districts *dhenkul* The earthen pot in which the water is raised is in the Doab and Rohilkhand *karwárá*,³ or *karwára*,⁴ in Cawnpur *thulyá*,⁵ and in the eastern districts *kánr* An iron bucket similarly used is *dol*⁶ The stick placed across the mouth of the bucket to which the rope is fastened is *lilya*,⁷ in the Doáb, in Gorakhpur *muthar* and in Azamgarh *maki*,⁸ or *dandá*,⁸ where the string which fastens it to the pot is *gúrhan*⁸ The rope of the lift is *barári*⁹ or *bareri*¹⁰ or *bari*¹¹ or *láo*,¹² in the eastern districts *rassá*, *barhá*, or *nár*¹³ are used for the thick rope, and *chhor*¹³ is the short rope joining it to the bucket by a slip-knot

The beam of the lift is in the western districts *dhenkli*,¹⁴ in Gorakhpur *dhenkul*¹⁵ or *ohrup*, in Azamgarh *ballá*, *barhá*,¹³ or *pendar*¹³ Sometimes a thin piece of wood is spliced to the end of the beam This is in the east districts *agár* or *agári*

The lever is weighed down by clods of earth, &c, fixed to the end These are called *chakka*,¹⁶ *cháh*,¹⁶ *thúá*,¹⁷ or *thambá*,¹⁸ in the western districts, and to the east *lád ládd* or *ládi* The peg with which these are fastened to the beam is to the west *khúntá*,¹⁷ and to the east *killá* The post or fulcrum is in the Doáb and Rohilkhand *jara*,¹⁹ *filpáya*,²⁰ *thúni*,²¹ *khambh*,²¹ *jan-gha*,²³ and in the eastern districts *khambhá* or *thambá* In Azamgarh *lanná*²² means the two forks at the end for holding the axle The cross-axle is to the west *parethá*, in Gorakhpur *killi*, and in Azamgarh *gulla*,²⁴ The point where the lever works on the pillar is *majá*,²⁵

SECTION VII—THE SKIN BAG USED FOR DRAWING WATER

This is called *charas*,¹ or *charsa*,² *pur*,¹ or *mot* The iron ring round the neck is in the Upper Doab *mándal*,³ in other parts of the Doab *kúndar*,⁴ *kúr*,⁴ *kurra*,⁴ *kondia*,⁵ and in Azamgarh *meiará*⁶ The rope or cord which joins the bucket to this iron-ring is in the Doáb *las*⁷ or *lasan*,⁷ The semi-circular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are known in the Doáb as *bun*⁷ or *báun*,⁷ To these are fastened two rings which, if made of wood, are called *lauli*⁷ or *uli*,⁷ and if of iron *larvái*⁷ or *pahunchi*⁷ The wooden handle which attaches the rope to the bucket is called in the Central Doáb *hutti*⁸ or *bihuri*⁸ or *bahorá*⁹ The ropes attaching the rings to the handle are known in the Doáb as *bandama*⁹ or *bandani*⁹ and the ropes which fasten the ring round the mouth of the bag to the hauling rope are in Azamgarh *ghorci*¹⁰

¹ Bareil Sett Rep, p 67

² Elliot, Gloss II, 287

³ Elliot, Gloss II, 287

⁴ Bareil Sett Rep, p 67.

Gaz, N-W P, IV, 518

⁵ Wright Memo, page 13

⁶ Elliot, Gloss II, 302

⁷ Wright Memo, Cawnpur, page 13

⁸ Sett Rep, p. 105.

⁹ Gaz, N-W P, IV 518

¹⁰ Wright, Memo Cawnpur, page 13

¹¹ Bareil Sett. Rep, page 67,

Elliot, Gloss II, 287

¹² Elliot, Gloss II, 277.

Bareil Sett Rep, p 67.

¹³ Azamgarh Sett Rep, p 105

¹⁴ Gaz, N-W. P, IV, 518

¹⁵ Gaz, N-W P, IV, 518

Elliot, Gloss II, 273

¹⁶ Wright, Memo Cawnpur, p 13

¹⁷ Gaz, N-W P, IV, 518

¹⁸ Wilson, Gloss s v

¹⁹ Gaz, N-W P, IV, 518

²⁰ Elliot, Gloss II, 277

²¹ Wright, Memo Cawnpur, p 13

²² Wilson, Gloss s v

²³ Sett Gloss s v

²⁴ Sett Rep, p 105

²⁵ Gaz, N-W P, IV, 518

¹ Elliot Gloss II, 277

² Bareil Sett Rep, p 67

³ Gaz N-W P III, 474

⁴ Gaz, N W P, IV, 516

⁵ Wright Memo Cawnpur, p 6

⁶ Sett Rep, p 103

⁷ Gaz, N. W P IV, 516

⁸ Wright, Memo Cawnpur,

⁹ Gaz, N-W P, IV, 517

¹⁰ Sett Rep, p 103

SECTION VIII—OTHER WELL APPLIANCES.

The straw or rushes put at the mouth of the well to prevent splashing are called *chik¹ chulwa¹* or *parchhā²*. A well yoke with the two bars (*jud³*) parallel is called *jir³* in the upper Doab. When the rope is hauled up by men the centre part of the crossbar is in Azamgarh *mūrha³* or *murrā³* and the ends *tunguna³*. In Azamgarh the yoke is *puath⁴*, the upper bar *ballā⁴*, the knob to which the rope is fastened *mahādevā⁴*, the two bars which go outside the bullocks' necks *sailā⁴* or *gullā⁴*, the similar bars inside *pachūr⁴* and the lower bar *trāt⁴*. The wooden framework at the mouth of a well to prevent people from falling in is *chaulhatā⁵* *dahāndā⁵* *lath gharā⁵* *jangalā⁵*. The wooden beam laid over the well on which the bucket is landed is in the Doab *patar⁶*, in Gorakhpur *dharan*, and in Azamgarh *sardar⁷*. The framework at the mouth of the well on which the pulley works is known in the upper Doab as *addānā⁸* and in the central Doab *matr⁹*. The masonry work at the mouth of the well is *man* or *jagat*. The upright posts to support the pulley are known as *maricā¹⁰* (central Doab) *dhurak¹⁰* or *dhorak¹¹* (Cawnpur) *jilpāya¹²*, *thuni¹²*, *janghā¹²* *gahlat¹⁴* (upper Doab) *kohar*, and in Azamgarh *lhambhā¹⁵* *dhūhi¹⁵* or *chhūhi¹⁵*. The cross beam is *patilyā¹⁶* in the central Doab, in the upper Doab *mayyāl¹⁴*, in Azamgarh *ballā¹⁵* or *manjhā¹⁵*, and in other places *bhaisahā¹⁶* *patio¹⁶* or *bhareth¹⁰*. The bars to which the pulley axle is attached are known in the Doab as *gūnyā¹⁷*, or *sīdā¹⁴*, and in Azamgarh as *dhurei¹⁵*. The axle on which the pulley works is in the Doab *ganditā¹⁸* *gandra⁹* or *garandu⁹*. In Azamgarh it is *gurra¹⁵*, in Gorakhpur *lilli* and in some of the eastern districts *akautā¹⁹*. The pulley itself is called *charkh¹⁹* or *charkh²⁰*, *garari²¹* (Benares, Bundelkhand, and lower Doab) *garit²²*, *garri²²*, *gurra²²*, *gurri²³*, *chahli²¹*, *chak²⁰*, *bhon* (Delhi). When the trunk of a tree with two branches lopped short is used to support the pulley it is called in the Doab *laur²³* or *kushar²⁶*.

¹Elliot, Gloss II, 261.²Gaz., N-W P III, 474.³Sett. Rep., Gloss, s. v.⁴Sett. Rep., p. 104.⁵Gaz., N-W P, III, 474.⁶Wright Memo., Cawnpur⁷Sett. Rep., p. 106.⁸Gaz., N-W P, III, 474.⁹Gaz., N-W P, IV, 517.¹⁰Wright Memo., p. 11.¹¹Wright, Memo., p. 6.¹²Elliot, Gloss II, 277.¹³Wilson, Gloss, s. v.¹⁴Gaz., N-W P, III, 474.¹⁵Sett. Rep., p. 108.¹⁶Elliot, Gloss, II, 277.¹⁷Gaz., N-W P, IV, 517.¹⁸Gaz., N-W P, III, 474.¹⁹Fallon Dict., s. v.²⁰Gaz., N-W P, IV, 517.²¹Elliot, Gloss, II, 277.²²Bareilly Sett. Rep., p. 67.²³Elliot, Gloss II, 32.

Azamgarh Sett. Rep. p. 103.

²⁴Elliot, Gloss II, 320.²⁵Wright Memo. Cawnpur, p. 11.²⁶Elliot, Gloss II, 272.²⁷Elliot Gloss II, 260.²⁸Gaz., N-W P, IV, 517.

SECTION IX—THE PATHWAY FOR THE BULLOCKS, &c.

The place where the bullocks turn from the well is in the Doab *bahorā¹* (which generally means the sloping pathway²) and in the upper Doab and Rohilkhand *gohan* or *gaun*. The sloping pathway is *natchi¹* (Central Doab) *pairi³*, *bahorā²*, *dhalicān⁴*, *gaun*, *paudar⁵* (Azamgarh). In Cawnpur the run above ground is *lilāri⁶*, the run below ground *khuriyā⁶*, and the fodder trough in the centre *paundhar⁶* which in the eastern districts is *nadh nand* or *lunr*, a yoke of well bullocks is *Jaurā⁷*. Drawing water by cattle power is *purwat⁸* or *pairā⁹*.

¹Gaz., N-W P, IV, 517.²Elliot, Gloss I, 238.³Wright Cawnpur Memo.

p. 11.

Elliot, Gloss, I, 238.

⁴Wilson Gloss, s. v.⁵Sett. Rep., p. 103.⁶Wright Memo., p. 11.⁷Elliot, Gloss, II, 367.⁸Carnegie K. T. s. v.⁹Gaz., N-W P IV, 24.

SECTION X.—THE WORKMEN EMPLOYED AT THE WELL.

The following labourers are employed at the well.

(a) The bullock driver *kūiyā¹* or *pauha¹*.

¹Gaz., N-W P IV, 517.

(b) The man who empties the water-bag *charsiya¹* *puhā¹*, *archha¹* or *parchhacala* in the Doab, and in Delhi *baharā²*.

¹Elliot, Gloss, II, 225.

The place where he stands is *dāng*,¹ and the place where he deposits the water *parhh*.¹

(c) The man who distributes the water in the field *panmeld*¹ *panlaga*¹ or *pankat*¹ in the Doāb

The man who distributes the water in the field with the wooden shovel (*hāthā*) is called in the eastern districts *hathwaryu*

SECTION XI—THE PERSIAN WHEEL

The Persian wheel is known as *arhat* or *rahat*. The upright posts are *khambh*,¹ *sipdyā*,¹ *marwao*,¹ and *jerā*.¹ The pole connecting the upright posts is *patdli*¹ or *manjhi*.¹ The buckets used with wheel are *jet*,² *karwālā*, *dind* or *tind*³ *dabud*

¹Gaz, N-W P, IV, 1518

²Elliot, Gloss, II, 350.

³Elliot, Gloss, II, 220

⁴Tallou Dict, s v., dindar

SECTION XII—THE SWING BAG AND SWING-BASKET

3id—*Irrigation from tanks and streams*.—Water is raised from tanks or streams by the leather swing-bag or swing-basket. The leather swing-bag is *parohā*¹ or *dol*.¹ When a hollow trunk of timber is swung in the same way by a lever it is called *don*.²

¹Gaz, N-W P, IV, 518

²Azamgarh Sett Rep, p 103

³Gaz, N-W P, IV, 518

⁴Wright memo, Cawnpur, p 13

⁵Elliot, Gloss, 1-226

⁶Elliot, Gloss, 1 227

The swing-basket is in the Doāb *lenri*³ or *lehari*,⁴ or *bokā*⁵ (Doāb and Rohilkhand), *beri* or *benri* (eastern districts) *lūhi*,⁵ *chhapa*,⁵ *dal*,⁵ (Delhi) *daleo*⁶ or *dugla*⁶. The *dauri*⁶ is smaller and lighter than the *dugla*.

SECTION XIII.—WATER CHANNELS

The channel which conveys the water into the field is *pan* in Gorakhpur, and in the western districts *barha*.¹ In the eastern districts the ascending scale is *barha*,¹ *nalki*,¹ *nali*,¹ *narud* and *gūl*.¹ In Delhi watercourses are known as *beha*,² *kahāl*² and *lhalā*. In Azamgarh the terms used are *bāha*,³ *bah*,³ *pan*³ or *gol*.³ In Azamgarh *chūar* is the irrigation rill along the sides of a field from which strips of only half the breadth of those watered from the central rill are irrigated

¹Elliot, Gloss, II, 255

²Elliot, Gloss, II, 225.

³Sett Rep, p 102

⁴Sett, Rep Gloss, s v

SECTION XIV—WATER-LIFTS

The height up which the water is lifted is in the east districts *bodai*,¹ *thauka*² or *rik*. The place where the men stand who work the basket is *bodai*,¹ *pana*¹ (Delhi), *pandai* (east districts), *anu*,¹ *lang*³ (Central Doāb), *chaunhra*⁶ (Azamgarh), *paunra* (Azamgarh)

¹Elliot, Gloss, II, 245

²Azamgarh Sett Rep, p 102

³Carnegy K T, p 7

⁴Elliot, Gloss, 1 196

⁵Gaz, N-W P, IV, 517

⁶Azamgarh Sett Rep, p 102

⁷Wright memo, p 17

⁸Elliot, Gloss, II, 334

⁹Elliot, Gloss, II, 300

¹⁰Sett Rep, p 102

¹¹Wright memo, p 13

¹²Elliot, Gloss, II, 134.

(a) The first reservoir is known as *nanda*⁷ (Cawnpur) *gonra*⁸ Central and Lower Doāb *nyani*,⁹ *nandhu*,⁹ *nadhua* *thol*,⁹ (Gorakhpur), *anu* (Azamgarh). In Azamgarh the top of the lift is *titha*¹⁰ or *chaunra*¹⁰. The catch-basin from which the water flows into the field is *ghular*¹⁰ (Cawnpur) *paicha*,¹² *odh*¹² or *ulaha*¹².

(b) When there are more than two lifts the second from the bottom is *pachu*,¹³ *do-hr*¹⁴ or *dohcha*¹⁴ (west districts). The third is the *thaula*,¹³ *tchcha*¹⁴ or *thacha*¹⁵ (Azamgarh). The fourth is *chauncha*¹⁴ (west districts). The raised bank between the two reservoirs is *odi*.¹⁵ Using the swing-basket is *ban d chopna*¹⁷ *ulchab dena*¹⁷ *lharadi*.¹⁷ In Azamgarh *chh-pch*¹⁷ so sometimes means to irrigate sugarcane with the wooden shovel. The man who works the swing-basket is *biru*.¹⁴ (East Oudh)

¹³Elliot, Gloss, II, 100.

¹⁴Elliot, Gloss, II, 291

¹⁵Sett Rep Gloss, s v

¹⁶Elliot, Gloss, s v

¹⁷Elliot, Gloss, II, 270

¹⁸Elliot, Gloss, II, 243

DIVISION VII.

AGRICULTURAL PRODUCTS.

SECTION I — WHEAT (*Triticum sativum*)

- ¹Wright, Memo, Cawnpur, p 45
²Bareilly Sett Rep, p 100
³Bareilly Sett Rep, p 100
⁴Elliot Gloss, II, 322
⁵Bareilly Sett Rep, p 100
⁶Bareilly Sett Rep, p 100
⁷Wright, Memo, Cawnpur, p 45
⁸Elliot Gloss, II, 322
⁹Gaz, N-W P, I, 199
¹⁰Wright, Memo, Cawnpur, p 45
¹¹Wright, Memo, Cawnpur, p 45
¹²Elliot Gloss, II, 322
¹³Gaz, N-W P, I, 316
¹⁴Elliot Gloss, II, 322

This is *gehún* in the west districts and *gohún* to the east. The chief varieties are *mundiá*,¹ a beardless first-class wheat (Rohilkhand and the Doab), *hansa*,² a very white first-class beardless wheat (Rohilkhand), *samaliá*³ or *samuriá*,³ a white bearded wheat (Rohilkhand), *ratnuá*⁴ or *ratnyá*,⁵ a fair small grained bearded wheat Rohilkhand, *larherá*,⁶ a small grained red wheat (Rohilkhand), *kathiyá*⁶ a red bearded wheat (Doab, Rohilkhand, and Bundelkhand), *manneyá*⁸ a bearded wheat with a reddish grain (Doab), *pusiyá*⁷ a small plant, with few grains (Doab, Rohilkhand, and Bundelkhand), *lál*⁷ or *laliyá*,⁸ *bansiyá*,⁸ *jalahiyá*⁸ are varieties of red wheats, *ujjar*,⁸ *stuiá*,⁸ *dhaulá*,⁸ *pili*,⁸ and *Dáúd khán*,⁸ are white wheats.

A grain of wheat is in the Upper Doab *gaddi*.⁹ When it germinates first it is called in Bundelkhand *kurá*,¹⁰ in the Upper Doab the phrases used are *sú nazar áne lagt*,¹¹ *níl dikhái detá*,¹¹ and *jins pasar áyá*.¹¹ When the blade throws out shoots the phrases are *tíkra áne lagtá*,¹¹ and *jins tatar áyá*.

When about six inches high it is *poi*.¹² in Bundelkhand. When it is ready to cut for fodder it is in the Upper Doab *khavá*¹³ or *khád*.¹⁴ When it is cut unripe it is known in the eastern districts as *úmin* or *úmi*. When the ear begins to form the phrase is in the Upper Doab *kálhái*¹³ or *loth áne lagtá*.¹³ The hair on the ear is *púr*.¹³ in the Upper Doab. The ear itself is to the west *bál* or *báli* and to the east *bar*. When the ear is being formed, but is still unripe, the phrases *dúdh par játá*¹³ or *jins gadar aya*¹¹ are used in the Upper Doab. When the grain matures they say in the Upper Doab *nolú ho jata*.¹³

The ear of wheat and barley dry are respectively in the Upper Doab *gandam*¹³ and *ga u*.¹³ Collected on the threshing floor it is *laní*, and the chaff is *bhusa*.

SECTION II — MIXED CROPS

Wheat and barley grown together are *gojari*.¹ *gojra*.¹ *gojari*,¹ *gojri*,¹ or *adhqauran*,¹ or *adhqahumai*.¹ A mixture of peas, gram, barley, or wheat, or any two or three of them is called *bejhar*, *bejhrá*, *gojara*,¹ or *jauchani*,¹ *vauchani*,¹ or *kurra*.² Barley grown with the small pea (*hirao*) is in the eastern districts *jaulirai*.

¹Elliot, Gloss, II, 333 ff

²Elliot, Gloss, I, 243

SECTION III.—BARLEY (*Hordeum v. 'igare.*)

Barley is *jau* which sometimes means the larger kind while *jai* is the smaller. Oats are *urajai*, *jai* or *ranjau* ^{1Barcl. Sci. Rep. p 103}
Jeyi or *ja rare* are shoots of barley artificially grown and ^{2Wilson Glaze, p. 1.}
 given to friends at the festival of the Dashrath. The prickly ^{3Fallon, Dic. p. 1}
 hairs on the ear are in the Upper Doab ^{4Gaz., N. W. P., III, 224.}

The varieties are *bādsāhā*—the best kind—and *tūlurā* ^{5Gaz., N. W. P., IV, 29}
 or *tūlārā* bearded from the beard on the ear.

SECTION IV.—RICE (*Oryza sativum*)

The crop is known as *dhan*. When unhusked it is called *dhan*, when husked *chā* or *il*, when boiled plain *bhāt* or *lhu* or *lā*; when boiled with spices *lakhri*. The straw is *perā* or *poarā* in the eastern districts or *lura*. The varieties of rice grown in the province are very numerous and not important. In the east districts there is a proverb—*dhan aur chhatraen la ehl* ^{6Wilson Glaze, p. 1.}
hūab hai i. e. there are as many kinds of rice as of Rajputs. The chief distinction depends on the time of the sowing and cutting.

In east Oudh there are four main classes

(a) *Kuari* sown with the first fall of rain and cut in *Lucr* ^{7Carrey E. T., p. 1}
 (September-October)

(b) *Je'h* sown in April and cut in *Jeth* (May-June)

(c) *Sāran* cut in *Sāran* (July-August). This is also called *sāhā* because it ripens in sixty (*sat*) days

(d) *Jarhan* or *lan* sown in small seed beds and transplanted. This is the winter rice crop and is cut in *Agān* (November-December) whence it is also known as *Aghani*.

In North Oudh the distinction is—

(a) *Dhan*. The autumn rice crop

(b) *Jarhan*. The winter crop. In Gorakhpur the autumn crop is also known as *Bhodai*, as it is cut in *Bhādon* (August-September) and the winter crop as *Jarhan* or *Aghani*. In Bareilly the sowings are as follows—

(a) *Gā*. The first sowings made in *Baisakh* (April-May) and cut in *Sāran* (July-August) ^{8Barcl. Sci. Rep. p. 10}

(b) *Bisui*. Sown in *Baisakh* or *Je'h* (May-June) and cut in *Bhādon* (August-September)

(c)—*Kundhar*. Sown in *Phāgun* (February-March) and cut in *Asāh* (June-July)

(d)—*Rutā* or *rusota*. The regular sowings at the usual season (*rut*). These sowings are either *lurdhar* where the water is banked up in the fields, or *ullauna*, where the ground is ploughed and sown broadcast in the usual manner

Boro in the eastern districts is a poor rice transplanted, in December and January in the mud on the banks of streams and lakes

Charā in Gorakhpur is rice sown broadcast in the beds of tanks. Various kinds of wild rice are grown in low damp situations such as *jaat* in Bareilly and the *teja*, *teja*, *usahan*, *thun* and *solan* in the eastern districts ^{9Zare Sci. Rep. p. 11}

Land which has been under a rice crop is known as *ghoti*⁵ in Bundelkhand, the Lower Doab, and Benares, and *dhankur*⁵ in the western districts. A field under preparation for rice cultivation is *bias*⁶ in Rohilkhand.

Fresh waste land ploughed up for rice sowings are *kurhl*⁷ in the east districts. The preparation of a rice field is *gill*⁷ in Azamgarh. A nursery for rice is in the east of the province⁸ *behnaur* or *behan*,⁸ in the western districts *panir*,⁹ in Bundelkhand *jayi* and in Delhi *mad*⁹. The word *ber*¹ is similarly used in Cawnpur. The seed, after being soaked and germinating before being sown in the nursery, is in Azamgarh *janur*.¹¹ Rice seedlings are *bichra*,¹² and the clumps of transplanted seedlings are *lan*.¹³ In the eastern districts. To transplant rice is *ropna* or *bauthand*. The fresh shoots thrown up after the crop is cut are *gaunji*,¹⁴ and the first shoots when it springs up are *janur*.¹⁵

SECTION V — INDIAN CORN OR MAIZE (*Zea mays*)

Maize is *makhā* or *makar*. In the east districts *junhar* or *jundari* or *junhā*, which is properly applied to *judr* (*holcus sorghum*), is used. In the Upper Doab the stalk is *pharra*¹ or *phutera*,² and in the east districts *lakhā*. The broken stalk is in Gorakhpur *tilhā*. The unripe ear is in the Upper Doab *gil*.³ When ripe it is generally called *bhutta*, in the west districts *lukri*,⁴ in Etā *bhutiya*¹ or *andiya*,⁴ and in Bundelkhand *junhar*.⁵ The ear roasted is in Bundelkhand *gada*⁵ or *gadqade*. The empty cob after the grain is beaten out of it is in the Doab *gul*⁶ or *gūliya*,⁶ and the grain beaten out of it is called *nankā nāj*.⁷ The hair on the ear is *bal*,⁸ the male ear *chanwar*⁸ in the Upper Doab, the sheath of the cob is in the eastern districts *khūhā*.⁸

SECTION VI.—LARGE MILLET (*Holcus sorghum*)

This is generally *judi*, in the Central Doab *jundi*¹ or *junhar*.¹ The produce in the spring harvest (*rabī*) is *umā*² (?) and in the autumn harvest (*harif*) *sarheti*² (?). The chief varieties are *joginā*³ a large red kind, *baunā*,⁴ white and dwarf, *pirā*³ or *sāer*³—the head bends down and it ripens late, *bāsmati*¹ a fragrant variety, *ghalarā*,¹ a grey inferior variety with spread ears, *chahchā*¹ the grain lies concealed in the husk which is hard, *latphukā*⁵ or *latughir*,⁵ like the *pirā* but inferior, *jethi*⁵ sown for fodder; *singhu* with a long thin softish stalk and very white grain; *sar munh*¹ the head bends down. It is so called from its supposed likeness to a pig's head, *dogadda*⁵ or *daleria*,⁵ has two grains in one husk.

The stalks cut up for fodder are *chari*⁶ or *larbi*,⁷ and in Bundelkhand *laru*.⁸ In Bundelkhand, when the plant first germinates it is called *kura*,⁸ and the young plants are *poiyā*.⁸ The ears are in Bundelkhand *bhutiya*,⁸ in the Central Doab *bhutta*,⁹ in the Upper Doab *gupha*¹⁰ or *guphi*.¹⁰

A large stack of the stalks collected for fodder is *chharur*¹¹ in Delhi. This comprises several smaller stacks called *zyi*.¹¹

⁵Elliot, Gloss, II, 125
⁶Elliot, Gloss, II, 230.

⁷Sett Rep, p 11

⁸Elliot, Gloss, III, 232
Azamgarh Sett Rep, p 111
⁹Elliot, Gloss, II, 232.

¹⁰Wright, Memo, p 32

¹¹Sett Rep, p 111
¹²Wilson, Gloss, s v
¹³Azamgarh Sett Rep, p 110
¹⁴Wilson, Gloss, s v
¹⁵Elliot, Gloss, II, 366

¹Gaz, N-W P, III, 229

²Fallon, Dict, s v, pharra

³Elliot, Gloss, II, 135
⁴Gaz N-W P, IV 30
⁵Gaz, N-W P, I 316
⁶Gaz, N-W P, III, 229
⁷Gaz, N-W P, III, 230
⁸Azamgarh Sett Rep, Gloss, s v

¹Wright, Memo, Cawnpur, p 0

²Carnegy, K T, p 351

³Elliot, Gloss, II 366
Bareilly Sett Rep, p 4

⁴Elliot, Gloss, II, 366

⁵Bareilly Sett Rep, p 64

⁶Elliot, Gloss, II 276 f
⁷Wright, Memo, Cawnpur, p 22
⁸Gaz, N-W P, I, 251

⁹Wright, Memo, Cawnpur, p 21

¹⁰Gaz, N-W P III, 270
¹¹Elliot, Gloss, II, 265

In some districts, as in Rohilkhand this is called *garri*¹¹ and elsewhere *Lundar*¹¹ and *Iharai*¹¹

SECTION VII — THE SMALL BULBUSH MILLET (*Holcus spicatus* or *pencilaria spicata*)

This is generally *bajra*, also in parts of Oudh and the Doab *lahrá*,¹ in erst Gorakhpur *masuriá jamei* *Bágrí*² is a smaller species and ripens a month earlier, and also sometimes means the stalk used as fodder. The stalk is in the Upper Doab *phāteíá*,³ and in Bundelkhand *patiyá*.⁴ When the plant begins to throw out shoots the phrase is in the Upper Doab *kavás phút dū hai*⁵ and in the Central Doab *ihuyá*.⁶ When the ear begins to show itself the phrases are in the Upper Doab *lahrá nazar átá*,⁵ and in the Central Doab *gulhat hoti hai*,⁶ *khet qulihá raha*,⁶ or *ihet kuthiya rahá hai*.⁶ The heads when blighted and gr unless are in Cawnpur *landwa*.⁷ The fluffy flowers are in the Upper Doab *búr*⁸ or *búná*.⁶

¹Gaz, Oudh II, 188
²Gaz, N-W P, IV, 29
³Elliot, Gloss, II, 226

⁴Gaz, N-W P, III, 239
⁵Gaz, N-W P, I, 252

⁶Gaz, N-W P, III, 230
⁷Gaz, N-W P, IV, 29

⁸Wright, Memo, p 24

SECTION VIII — THE SMALL MILLETS

These are—

- (1) *Kakri*¹ *kakuni*,² or *langri*³ (*Panicum italicum*) ¹Wright, Memo Cawnpur, p 36
- (2) *Sánwán* or *shámákh*² *panicum miliaceum* ²Bareilly Sett Rep, p 58
³Carnegy, K. T., p 351
- (3) *Mauráá*, *minrud*, *makru*.⁴ In the eastern districts the empty dry ears after the grain has been taken out are *khúhá*,⁵ the stalks are *navat*,⁵ and *bhaká*⁶ the green ears roasted for food ⁴Gaz, Oudh, II, 162
⁵Azamgarh Sett, Rep, Gloss, s v
- (4) *Chenwá*⁶, *chíná*,⁷ *chena*, or *chen* (*panicum frumentaceum*). ⁶Wright, Memo, Cawnpur p 36
- (5) *Kodon*, *kodo* (*paspalum frumentaceum*) ⁷Bareilly Sett Rep, p 88
Elliot, Gloss, II, 262

SECTION IX — PULSES

Among the pulses are the following —

- (1) *Arhar* generally, in the eastern districts *ahar*, in the Upper Doab *túar*¹ (*cynus cajan*). The dry stalks are generally in the eastern districts *ahthá* or in Azamgarh *rahrethá*.² The pods are in Bundelkhand *kons*,³ and in other places *chhími*. The chaff is in Gorakhpur *chímanu*. This and the other pulses when sprouting are known as *dula*⁴ or *dewalu*⁴ in the Doab. Bread made from this, grain (*chana*), and *múng* is *bhatulá*,⁵ *ganhar*,⁶ *gáhar*,⁶ *angular*,⁶ *gudi*,⁶ *bhaurá*,⁶ and *butti*.⁶ ¹Gaz, N-W P, III, 236
²Sett Rep, Gloss, s v
³Gaz, N-W P, I, 252
⁴Gaz, N-W P, IV, 30
⁵Elliot, Gloss, II, 241
⁶Elliot, Gloss, II, 311
- (2) *Múng* (*phaseolus mungo*) — The plants are in Bundelkhand *bauhu*,⁷ and the pods *kons*.⁷ The stalks used for fodder are *ghora*.⁸ ⁷Gaz, N-W P, I, 252
⁸Elliot, Gloss, II, 355
- (3) *Urad* or *mish* (*dolichos pilosus*) — There are several varieties such as *lachhia*,⁹ *siah*,⁹ *khájuá*⁹ and *chikra*. The pods are *kons*⁷ in Bundelkhand. *Urdi*¹⁰ is a smaller similar grain. ⁹Bareilly Sett Rep, p 85
¹⁰Gaz, N-W P, III, 231
- (4) *Moth* or *mothu* (*phaseolus aconitifolius*) The stalks used for fodder are *ghorá*⁶ and in Delhi *gharar*¹¹ or *kurar*.¹¹ ¹¹Elliot, Gloss, II, 322
- (5) *Masur* (*erum hirsutum*) ?

¹²Gaz, N-W P, III, 231¹³Gaz, N-W P, IV, 248¹⁴Wilson, Gloss, s. v.¹⁵Elliot, Gloss, II, 260

(6) Miscellaneous Among these are *gawār*¹² (*cyamopsis psoraloides*), *darahrī*,¹³ *bhatmāns*,¹³ *barhūā*¹⁴ (eastern districts,) *baylū*¹⁵ is black pulse in the eastern districts.

SECTION X.—PEAS (*Pisum sativum*).

The larger variety is *mātar* *Kirāo* in the eastern districts is a smaller variety often sown with barley when the crop is called *jauhrā*. The varieties in the eastern district are the large white (*wlā* or *barhā*) and the small black kind (*kāā* or *chhotā* or *chluhā*). There is a variety known as *batrā* in Jhānsi. In Etā the varieties are *toā*,² *korā*,² *barā*,² and *safed*.² When the plant first appears above ground it is in Etā *akhūā* or *anlūā*,² when the pod appears the phrase is *chovā ho rahī hai*,² and when the pod is fully formed it is called *phalī*.² The unripe pod is *ghenti*.³ In Azamgarh *phonlā*⁴ are the young shoots used for pottage.

¹Gaz., N-W P, I, 251²Gaz, N-W P, IV, p. 30³Wright, Memo, Cawnpur

Elliot, Gloss, II, 323

⁴Sett Rep, Gloss, s. v.

SECTION XI.—GRAM (*Cicer arietinum*)

Gram is generally *chanā* and to the east of the province *rahūā*¹ or *lonā*,¹ the latter of which is more properly the oxalic and acetic acid which forms on the leaves. In Bundelkhand *chholā* means gram, but this is usually the young pod of the plant. The varieties are *pilā*² with a yellow pointed grain (also known in the eastern districts as *rahswā*² *chaptā* and *lasārī*³) *kassā*² the superior kind and *pachmela* mixture of *pilā* and *lassā*. There is also the smaller variety known as *chanr*² and *batūrī* and the *kābulī*.³ The young plant as it appears above ground is called in Etā *ksūā*,⁴ in Bundelkhand *kurā*,⁵ and in Gorakhpur *dopattiyā*. The young leaves used as pot herbs are *sāg* or *bhājī*. The pod is *ghegrā*⁶ or *gheghā*⁶ or *ghenti*,⁷ in Benares *dhūndī*⁸ (or more properly *dhenda*,⁹ *dhendhā*⁹ or *dhīnrhā*)⁹ *ghuttrī*⁸ in Rohilkhand, *tāt*⁹ in Delhi, in Bundelkhand *dhaurī*, and in other places *ghenti*.⁸ *Patpar*,⁸ *chatlā*,⁸ *gheghrā*⁸ and *satpar* are properly the pod when somewhat unripe. *Bul*¹⁰ in Bundelkhand is used for the ripe pod. When the flower appears the phrase is *patparī ho rahī hai*¹¹ in Etā; and when the grain appears it is *nimonā*¹¹ or *gheghrā ho rahī hai*.¹¹ The husk of gram is *chhūlar* and to the east *bhūsi*. Gram injured by rain is in Delhi *birrā*.¹² Land under a crop of gram is in Rohilkhand *chaniyuda*,¹³ in Delhi *chanāl*¹³ and *umrī*,¹³ in the Lower Doab *onr*¹³ and in other places *chanara*.¹³

¹Elliot, Gloss, II, 274.²Barcl Sett. Rep, p. 104

Elliot, Gloss, II, 274

³Elliot, Gloss, II, 274.⁴Gaz, N-W P, IV, 30⁵Gaz, N-W P, I, 251⁶Elliot, Gloss, VI, 254.

Barcl Sett, Rep, p. 104

⁷Elliot, Gloss, II, 323⁸Elliot, Gloss, II, 288⁹Fallon Dict, s. v.¹⁰Gaz, N-W P, I, 251¹¹Gaz, N-W P, IV, 30¹²Elliot, Gloss, II, 243¹³Elliot, Gloss, II, 80

SECTION XII.—SUGARCANE (*Siccharum officinarum*).

Sugarcane is known to the west of the province as *ālī* and *ganna*, and to the east *ālī*. Among the varieties are *agaul*,¹ (Etā), *agolī*² (Barcl) a soft large whitish cane good for eating, *baraul* or *barāul* (Rohilkhand, Central Doab and Benares) thin, with a reddish hard bark, the juice is sweet and thick, *bajhar*⁴ (Delhi) *bhūra zurthā*⁴ (Doab) *chan*⁴ (Rohilkhand and Doab) *chitaurī*² (Cawnpur) or in Oudh *lāurī* thick club

¹Gaz, N-W P, IV, 28²Sett Rep, p. 92³Elliot, Gloss, II, 319⁴Gaz, N-W P, IV, 28

Wright, Memo, Cawnpur, p. 59.

⁵Elliot, Gloss, II, 319⁶Wright, Memo, p. 57

cane with a light green coloured bark *chun*,⁵ (Bareilly) a small hard red cane, *dantur*⁶ (Bareilly) a very soft cane, good for eating and makes first class molasses, *dhaur*⁷ *dhaur* (throughout province) a hard thin whitish cane which stands water well, *dhumar*⁸ (Doab) *digulchin*¹ (Eta); *geglu*¹ (Eta), *gharari*¹ (Delhi), *laghazi* (Bareilly) similar to the *aglol*, q r, *laduganda*² or *ladagenra* (Doab and Oudh); *lalásurthi*¹ (Delhi) *larla*² (Doab); *latare*¹¹ (Rohilkhand and Benares), *lathori*¹ (Doab) *lhuadhi* (Benares) *lunaru*¹ (Doab); *lutharwa* (Gorakhpur) an edible cane; *lakri*¹ (Rohilkhand), *latri*¹ (Delhi); *marga*¹¹ mango, a biennial very luxuriant cane, *matna*¹² (Doab) a thick cane with close knots giving thick juice, *mittan*¹³ (Bareilly) similar to *aglol* q r, *neuli*¹⁴ *neula*,¹⁴ a soft sweet edible cane (Rohilkhand) *pada-a*¹⁵ (west Oudh and Rohilkhand) a non-edible cane grown merely for the juice, *panda*¹⁶ (Bareilly) a first class cane much grown, *pinrai pan-sahi* a thin cane, grown merely for the juice (Gorakhpur), *paunda*¹⁷ the best edible cane, grown throughout the province, *rakhr*¹⁸ *ralhri*¹⁸ similar to the *dantur* (q r) but rather harder; *reora*¹ (Benares); *sarauti*¹ (Benares), *sarethi*¹ (Doab), *subia*¹⁹ (Cawnpur); same as *matno* (q. r), *surtha*¹ (Delhi), *tanka*²⁰ (Cawnpur); *thun*²¹ a very thick heavy cane (west Oudh and Rohilkhand)

A cane field is in the east of the province *ilhari* or *ilharu*, and to the east *ilhari* or *ilharu* Land prepared for sugarcane is *bladwar*, in parts of Rohilkhand, and the Doab *bladwar* *pardl*, and in Shahjahanpur *pandri*²¹ When the land is left fallow, the autumn preceding the planting, the cane is said to be grown *paloeh*²¹ Sometimes an autumn crop is taken the season before planting the cane, this system is known as *laharog*. When cane is cultivated without irrigation a layer of leaves, grass, &c., is thrown over the seed, and acts as a sort of hot bed This system is called *palicar*²² in Bundelkhand and in Cawnpur *paleo*²³ In Azamgarh the plough which leads the way in cane planting is called *chhuna*,²⁴ the middle plough *paher*²⁴ and the last *thatu*,²⁴ each row of seed is *mir*,²⁴ and the two first ploughs have a bundle of grass called *ledi*²⁴ bound round them to widen the furrow (*harai*) The first watering of cane is in the Upper Doab *palewa*,²⁵ the second is *lora*,²⁵ and the third *elhuri* Cane sprouting from the roots left since the previous season is known in Meerut as *moda*²⁶ (which is properly the roots themselves) *mundha*²⁷ *peri*²³ (Doab and Rohilkhand) or *ratun*²² When fresh seed is sown it is in Bareilly *naulaf*²⁸ Sugarcane grown from cuttings is *bhatmai*³¹ *Dusahi*³¹ *bastic*³¹ or *karahi*³² is sugarcane sown after the autumn crop is cut A nursery for cane is *hapar*³³ The completion of the sugarcane harvest is *pu,rai*³⁴ The earth is hoed once after the cane has sprouted. This is called in Bareilly *andheria* *la,na*³⁵ The chief hoeing is done in the month of *Asarh* and is called in Bareilly the *Asarhi* *lhod*³⁵ When just sprouted the cane is called in Eta *fulha*,³⁶ and in the eastern districts *poi* The root is *than*³⁷ in Azamgarh; and *gohan* in the eastern districts are the sprouts when two or three feet high. At this stage it is in Eta *ilhi*³⁸ or *ilhari*,³⁸ when the knots become visible it is *ganna*,³⁹ and when ready for cutting *ganda*.³⁹

⁵ Sett Rep, p 92.

⁷ Elliot, Gloss, II, 318
Bareilly Sett Rep, p 92
Carnegy, K T, s v Ukh.
⁸ Elliot, Gloss, II, 319
Gaz, N-W P, IV, 28
Carnegy, K T s v Ukh
⁹ Elliot, Gloss, II, 319
Wright, Memo., Cawnpur, p 59
¹¹ Elliot Gloss, II, 319
Bareilly Sett. Rep., p 92

¹¹ Elliot, Gloss, II, 319
Gaz, N-W P, IV, 28
Wright, Memo., Cawnpur, p 59

¹² Elliot, Gloss, II, 319
Wright, Memo., Cawnpur, p 59

¹³ Bareilly Settlement Report, p 92

¹⁴ Elliot Gloss, II, 319
Bareilly Settlement Report, p 92

¹⁵ Carnegy, K. T., s v Ukh

¹⁶ Settlement Report, p 92

¹⁷ Elliot, Gloss, II, 319
Wright, Cawnpur, Memo, p 59
Bareilly Settlement Report, p 92

¹⁸ Bareilly Settlement Report, p 92

Elliot, Gloss, II 319
Gaz, N-W P, IV, 28

¹⁹ Wright Memo, p 59.

²⁰ Bareilly Settlement Report, p 92

Carnegy K T, s v Ukh
²¹ Carnegy, K. T. s v

²² Gaz, N-W P, I, 153

²³ Wright, Memo., p 63

²⁴ Settlement Report, p 124.

²⁵ Gaz, N-W P, III, 223

²⁶ Gaz, N-W P, III, 223

²⁷ Elliot, Gloss, I, 272

²⁸ Bareilly Sett Rep, p 94,
Wright, Memo., Cawnpur, p 63

²⁹ Carnegy, K T, s v

³⁰ Sett, Rep, p 94

³¹ Elliot, Gloss, I, 272

³² Bareilly Sett Rep, p 94

Elliot, Gloss, I, 272

³³ Elliot, Gloss, II, 319

³⁴ Wilson, Gloss, s v

³⁵ Sett Rep, p 93

³⁶ Gaz., N-W P, IV, 28

³⁷ Azamgarh Sett Rep, p 124

³⁵Elliot, Gloss II, 210.³⁶Bareilly Sett Rep, p 92⁴⁰Elliot, Gloss II, 210⁴¹Bareilly Sett Rep, p 92⁴²Gaz, N-W P, IV, 28
Wright, Memo, Cawn-
pur, p 60⁴³Sett Rep, p 124⁴⁴Bareilly Sett. Rep, p. 92⁴⁵Gaz, N-W P, IV, 28⁴⁶Elliot, Gloss, II, 210.⁴⁷Sett Rep, Gloss, s v⁴⁸Elliot, Gloss, II, 212.⁴⁹Gaz, N-W P, III, 227.⁵⁰Gaz, N-W P, IV, 525⁵¹Elliot, Gloss, I, 273.⁵²Azamgarh Sett Rep,
p 129⁵³Gaz, N-W. P, IV, 28

Kothar in the Upper Doab, and *láná* in Gorakhpur are applied to a plant attacked by the *súdi* insect. The top of the cane cut up for seed is *agaund*,³⁸ and in Bareilly *phunkábí*.³⁹ In the Upper Doab the piece between two knots cut for eating is *gondhá ganná*, and that cut for sowing *lánchi*, and in Gorakhpur *pataur*. The whole cane cut up for seed is *bel lá bí*,⁴⁰ *bí*,⁴⁰ *bará*, *painra*⁴¹ (Central Doab), in Gorakhpur *genri* and in Azamgarh *painr*⁴² or *gánr*.⁴² The sprouting eyes in the cane are *dukh*. *Gullá*, is a piece of cane chewed at one time and *chenph* is the refuse thrown out of the mouth. The hole where the canes slips are kept before planting is *bíggadhá*⁴³ in Rohilkhand, in the Doab *bígará*⁴⁴ and in the eastern districts *khátá*.

The leaves at the top and the upper part of the cane are known as *pát*,⁴⁵ *ág*,⁴⁵ *agáo*,⁴⁵ *agaurá*,⁴⁵ *agin*,⁴⁵ *gaundi*.⁴⁵

In the eastern district the green top cut for fodder is *genrá* or *genr*. In Azamgarh *masgandá*⁴⁶ is the top of the cane. The dry leaves at the top are in Gorakhpur *patai* and in the Upper Doab *póti*.

A sprout of cane is *ál*.⁴⁷ A branch springing from the bottom and injuring the plant is in the Upper Doab *karany-wá*,⁴⁸ and at a latter stage *lanas*.⁴⁸ The knots in the cane are in the Doab *poi* or *gánth*, and in other places *por* or *poi á*.

A bundle of five canes is *painjá*⁴⁹ in the Doab. Twenty-one *painjá* make one *phándi*, a small bundle is *júri*.⁵⁰

Among the preparations of sugar may be mentioned *ráb* the undrained raw sugar, *gur*, *mithái*, *bhelí* or *dhosa*⁵¹ which are the *ráb* boiled down for a longer time, in Etā the *choyandá*⁵² is the solid matter which remains in the bag after pressing the *ráb*, the *khánd* or *búrá* is the last when dried; *shítrah* is the molasses or juice which runs out of the bag when the *ráb* is pressed, *misri* is loaf sugar or sugar candy, *shakkar* is brown sugar, *chíní* is the last when refined, *kaláá* is an extract of sugar used in tobacco manufacture; *chotá* is treacle, *potri* the raw sugar left in the bags after the *ráb* is pressed.

In a sugar refinery *sharbat* is the raw sugar (*gur*) dissolved in water, *maul* is the scum taken off the boiling pans, the boiled juice is *pasowá*, the clear filtered juice is *topari*, the *pachhani* is the second scum which rises when water is added to the liquid boiling in the pan.

SECTION XIII—COTTON (*Gossypium herbaceum*)

¹Gaz, N-W P, III, 231²Wilson, Gloss, s v³Gaz, N-W P, IV, 30

Carnegy, K T, p 160

⁴Gaz, N-W P, IV, 30⁵Carnegy, K T, p 160

The plant is known in the west as *bari*,¹ or *ban*,² and to the east *lapus*, which properly means the cotton in the pod. The varieties are *devi*,³ *narmar*,⁴ to the west and *ulhi*,⁵ *marid*,⁵ and *achhwa* in the east of the province.

The uncleaned cotton in the pod is *bari*,¹ *lapus*, and to the east *achhwa*. To clean the seeds from the cotton is *etná*.

The cotton pod is *dhendrá*,⁶ *tent*, *gálar*,⁷ *blutná*,⁸ *ghégrá*,⁹ *ghenti*,⁹ *gáld*,¹⁰ *dorá*,¹¹ or *dora*,¹¹ and in Farukhabad *bonrá*,¹² a large pod is *bhoglá*.¹³ The cotton seed is *binaulá*, *binaurá*, and in Gorakhpur *hinaur*. The highest plant in the field is *sardár*,¹⁴ *bhogalái*,¹⁵ a cotton picker is in Benares *binahar*,¹⁶ in the Doáb and Rohilkhand *paihá*,¹⁶ in Bundelkhand *paihárá*,¹⁶ and in Delhi *pú*.¹⁶

- ⁶Elliot, Gloss, II, 227.
⁷Elliot, Gloss, I, 254.
⁸Wright, Memo, Cawnpur, p. 26.
⁹Gaz, N-W P, III, 231.
¹⁰Elliot, Gloss, I, 254.
¹¹Wright, Memo, Cawnpur, p. 26.
¹²Elliot, Gloss, I, 254.
¹³Elliot, Gloss, II, 308.
¹⁴Gaz, N-W P, III, 231.
¹⁵Tallon, Dict, s. v. Dodá.
¹⁶Elliot, Gloss, I, 214.
¹⁷Elliot, Gloss, I, 254.
¹⁸Baroli Sett Rep, p. 86.
¹⁹Elliot, Gloss, I, 229.

The stages in the growth of the plant are as follows:—

When the first leaf shows *divalá hondá*¹⁷ in the Upper Doáb. ¹⁷Gaz, N-W P, III, 231.

The next stage *dopatti*¹⁷ in the Upper Doáb

The third stage *chaupatti*¹⁷ in the Upper Doáb

The pod bursting is *kapus khilna*,¹⁷ or *tent andá*,¹⁷ in the Upper Doáb

The flower is *púri*¹⁷ or *puriyá*,¹⁸ when the flower shows itself¹⁷ the phrases are *púri lagná*¹⁷ or *bári lagná*.¹⁷

Raw cotton is *bángá*.¹⁸ When the cleaned cotton is one-fourth of the uncleaned cotton (*lapas*) it is said in Rohilkhand to be *chauntá*,¹⁹ when one-third *tihá*,¹⁹ and when two-fifths *pachdú*.¹⁹

¹⁸Gaz, N-W P, IV, 30

¹⁹Elliot, Gloss, II, 227

²⁰Baroli Sett Rep, p. 87.

SECTION XIV.—TOBACCO (*Nicotiana tabacum*).

Tobacco is *tambáká* or *tamáki*

The varieties are *desáwari*,¹ or *desi*,¹ *kalkatiyá*,² *kalki*,³ or *dhatúriya*,³ and *wilayati*.¹

- ¹Wright, Memo, Cawnpur, p. 72.
²Gaz, N-W P, III, 236.
³Gaz, N-W P, IV, 33.

When manufactured there are the following varieties,—*suná* dry chewing tobacco, *galáwat* the coarsest kind, *khundur* broken tobacco, *karú* second class, *dorasá*, a mixed tobacco of fair quality; *lhamtá* scented and mixed with spices, *lálá sháhi*,⁴ the coarse kind used by the poorer classes in Oudh, *sadah*,⁴ plain in common use, *nás*, snuff.

⁴Carnegy, K. T, p. 327.

The stalks are in the upper Doáb *danthla*,⁵ the refuse broken leaves and stalks are in Cawnpur *ghallá*,⁶ the blisters which come on the leaf when the plant is ripe are *dudá*,⁶ in Cawnpur. The seed capsules are in the Doáb *bonrá*,⁷ *kanyá* in the Doab are shoots which sometimes appear after the breaking off of the head, the nipping of the leaf is in Azamgarh *badhná*,⁸ and a second crop raised from the roots is *dorjá*,⁸ or *dorji*.⁸

⁵Gaz, N-W P, III, 236.

⁶Wright, Memo, p. 73

⁷Gaz, N-W P, IV, 31.

⁸Sett Rep, p. 138

SECTION XV.—OPIUM POPPY (*Papaver somniferum*)

The poppy plant is *post* or *postá*. The advances made to the cultivators are *dádm* or *taqámi*, the average produce per bigha *parta*, the rough measurement of the fields *latthá bandi*, the poppy petals *patti*, the poppy heads *bonri*,¹ *dhondh*,² *dhendr*, and in the eastern districts *dhendr*. The cakes of poppy petals are in the east districts *roti* or *thonta*. The instrument used for piercing the pod is *nashkar* and to the east *naharni*,³ to lance the pod is *pachhná*. The milky juice which exudes is *dúdh*. The opium yield is *má*.

- ¹Wright, Memo, Cawnpur, p. 53.
²Elliot, Gloss, II, 288

³Azamgarh Sett Rep, p. 135

The scraper used for collecting the coagulated opium off the pod is a shell called *sípi* or *sutad* or *sutahá*. The gathering of the opium is *káchná*.³

⁴Carnegy, K. T., s. v. post.
⁵Azamgarh Sett. Rep.,
p. 136.

The grain of the prepared opium is *dáná*,⁴ the consistency *jhanti*;⁴ the shell *lholará*,⁵ and the oilcake prepared from the seed *pinná*⁶ or *pím*.

The refuse opium consisting of the washing of the vessels, &c., is *dhoi* or *dhoan*. In the east districts the refuse scraped from the vessels is *lhurohan*; the impurities in opium are *jogá*; the juice which drains off the fresh opium is to the west *pasíná*, and to the east *paseo* and *pasewa*. This is inspissated on rags and the product is *kafa*. The fluid opium used in pasting the leaves on the cakes is *lewá* and the cakes themselves *goti*.

Madak is made by boiling down and inspissating the juice (*ras*) of pure opium or *kafa* for preference. This inspissated juice is in Gorakhpur *qumám*, with it is mixed cut up betel leaves known as *jású* and when the preparation is intended to be extra strong *ainchi* the sediment which accumulates in the stem of the pipe is added. The pipe used for smoking *madak* is *mahrá*. A small piece of *madak* known as *dána* or *chhutá* is ignited in the bowl of the pipe with a spill of charcoal called *qalam* which is held by a small pair of tongs *chumti*. *Chandu* is the distilled juice of pure opium and is smoked in an earthen bowl (*chilam*) attached to a stem (*ngáls*).

SECTION XVI — HEMP (*Cannabis sativa*)

⁷Hem Chander Ker's Report on *ganja*, p. 10
⁸Ditto, p. 11

The plant itself is *gánjá*. The leaves are known under the names of *bhang*,¹ *siddhi*,¹ *patti*,¹ and *sabzi* or *sabzi*,¹ a favourite way of taking the drug is in the form of a sweetmeat *májún*,² or *májún*.² *Charas*,² is the resin which exudes from the flowers and leaves.

²Ditto, p. 8
⁴Ditto, p. 9
⁵Ditto, p. 22
⁶Ditto, p. 24
⁷Ditto, p. 27

The male plant is *mardá*,³ the female *maddi*, and the hermaphrodite plants *lhasá*.⁴ The flat *ganja* is *chaptá*,⁵ and the round *gánjá gol*,⁶ *chur*,⁷ is the broken *ganjá*.

SECTION XVIII — INDIGO (*Indigofera tinctoria*)

¹Gaz., N.-W. P., 89
²Gaz., N.-W. P., II, Gloss
³"

The cultivated plant is *níl*. The wild indigo (*erighia tinctoria*) is *dudhi*,¹ or *indarjáú*,¹ in Bundelkhand. In the Upper Doab *gan-é*² is native indigo. Indigo planted before the rains and irrigated by artificial means is *Jamauca*. If let grow on to the second year it is *lhunti*. Indigo sown at the beginning of the rains is *asárlú* or *naudhu*.³ In Bengal the chief sowing (*barag*) is the *Káti*,⁴ in October, in Tirhut the *Phalgún*,⁵ in February and in the North-West Provinces and Oudh, *Asárlú*,⁶ or *Aearlu*,⁶ in June.

⁷Azamgarh Sett. Rep.,
p. 134
⁸Carnegy, K. T., s. v. nil

The system of obtaining the plant from cultivators on advances is *badni* to the west and *dadni* to the east. When the cultivator sows and sells the plant independently it is *lhush* *lharid*. The special cultivation carried out by the

planters themselves is *caráat*. The divisions of their estates are *zila*.

SECTION XVIII—OTHER DYES

Among other dyes may be mentioned—

(1) *Al* (*morinda citrifolia*) used for dyeing the coarse red *lharuá* cloth.

The root is divided into classes known in Cawnpur as *bána*¹. The best and thinnest roots are in Jalaun *bhará*;² in Jhānsi and Cawnpur *bará*;³ and in Cawnpur *lārgarhā*.⁴ The second sized roots are in Jalaun *pharan*;⁵ in Jhānsi *pachmer*;⁶ and in Cawnpur *lari*.⁴ The thickest roots are in Jalaun *ghatya*;² in Jhānsi *lari*;⁵ and in Cawnpur *pachhlal*;⁴ or *lateráo*.

¹Wright, Memo., p. 57

²Gaz., N-W P., I, 202.

³Gaz., N-W P., I, 252.

⁴Wright, Memo., p. 58

⁵Wright, Memo., p. 58

⁶Gaz., N-W P., I, 252

(2) Safflower (*carthamus tinctorius*). To the west it is *lusu* and to the east *barre*. *Darhuá*¹ in Azamgarh is a means of distilling oil from the seeds.

¹Azamgarh Sett. Rep., p. 130

(3) *Dawá* in Jalaun gives a brilliant red dye.

¹Gaz., N-W P., I, 202.

(4) *Hará* (*terminalia bellerica*) gives a yellow dye, Jalaun.

SECTION XIX—OIL-SEEDS.

Among the oil-seeds are—

(1) *Sarson*,—mustard (*sinapis dichotoma*)

(2) *Lah, rái*—mustard (*sinapis ramosa*)

(3) *Til*, sesamum—(*sesamum orientale*), *tilli* is a variety with a white grain which is sown with the autumn crop in the eastern districts. *Pinná*¹ is oilcake produced especially from *til* and poppy.

¹Azamgarh Sett. Rep., Gloss., p. 1

(4) *Duán*;² *scohón*;²—colza (?). It is grown on the edges of fields and is hence called *mendhá*.²

²Wright, Memo., Cawnpur, p. 55

(5) *Alsi* to the west and *tisi* to the east.—flax (*linum usitatissimum*)

(6) *Kusum* to the west, *barre* to the east, safflower (*carthamus tinctorius*). The seeds used for oil making are *lur*¹ in the Upper Doáb.

¹Gaz., N-W P. III, 25

(7) *Arand andá* or *anda* to the west, to the east *renr*—the castor-oil plant. (*ricinus communis*), a plantation is to the east *renrwar*.

(8) *Mahua* (*Bassia latifolia*)

(9) *Kuruá*¹ (*Argemone Mexicana*)

¹Gaz., Oudh, II, 162

(10) *Mal langni*¹ (*Celastrus paniculatus*)

(11) *Jamalgota*;⁴ *Croton* (*Croton tiglium*)

SECTION XX—FIBRES

(1) *Bhang* (*Cannabis sativa*) vide section XVII¹Wright, Memo, Cawnpur,
p 43

(2) *San* (*Crotolaria juncea*) The stalk is *kondar*;¹ a bundle of fibres is *lachhe*. If short stalks remain in the fibre it is called *aryhá* or tangled. If then cleaned it is *tiloh-rá*.¹ In Jhānsi, the seed is *sanayá*;² the stalks *sansutah*;³ after the bark has been removed *sanaurá*.² The coarse fibres used for basket making are in Banda *sīlaud*.³

²Gaz, N-W P., I, 252³Gaz, N-W P., I, 259⁴Wright, Memo, Cawnpur,
p 44

(3) *Patsan*⁴ or *latud*⁴ (*hibiscus cannabinus*) The fibre is *tilohra*.⁴

⁵Gaz, N-W P., IV, 248

(4) *Khāns*⁵ (*imperata spontanea*).

(5) *Dāb* or *dābh* (*poa cynosuroides*)

(6) *Balkhaut*⁵

(7) *Bhābar*⁵ or *bhābari*.

SECTION XXI—BETEL (*Piper betel*)¹Wright, Memo, Cawnpur,
p 68

This is *pān*. The varieties are *lāler*¹ with a large leaf and mild flavour, *desāvari*¹ with a round leaf and a sweet taste, *lapúri*¹ a long leaf mild but slightly bitter, *banglá*¹ sweet. The mound on which it is grown is *bhū*¹ or *bhūti*, a betel garden is to the west *barej*² or *barejá*,² and to the east *barath*. The rows in the plantation are in Cawnpur *mandhá*,¹ in Partabgarh *antar*,³ in Azamgarh *mūr*⁴ or *lhāt*.⁴ The intervening passages are in Azamgarh *páh*⁴ or *pairah*.⁴ In each row there are in Cawnpur 30 *luntrá*¹ or main props; in each *luntrá* 8 or 9 *gát*¹ or minor props, and in each *gát* 6 *dhapián* or lumps of clay in which the plants are sown. The supports of the plants are in Azamgarh *sare*⁴ or *lameiá*.⁴ The supports of the shed are in the east districts *loro*, the walls *totti*, and the roof *máro*. The young seedlings for planting are *bel*¹ in Cawnpur. They are watered from an earthen vessel called *loti*.

²Elliot, Gloss, II, 255.³Gaz, Oudh, II, 83
⁴Sett. Rep, p 140

A packet of 50 leaves is in Azamgarh *launri*,⁴ a bundle of 200 leaves is *dholi*,¹ 60 *dholi* make a *leso*.¹ A leaf of betel rolled up for chewing is *birá* or *gilauri*. Betel is stored in the *choli*¹ *gadaul á*⁴ or *doná*.⁴ The betelnut the fruit of the areca catechu is *supári*.

SECTION XXII—GARDEN CROPS

These are divided into—

1st. Edible roots

2nd Gourds

3rd Miscellaneous.

1st Edible roots

(1) Potatoes (*solanum tuberosum*) *ala*. The ridges are *lhāca*¹ in Cawnpur

(2) Yams (*dioscorea sativa*) *ratali*.

(3) Sweet potato (*batatas esculenta*) *shahargard*.

(4) *Zamíngand* (*dioscorea bulbifera*)

¹Wright, Memo, p 64

(5) *Ghuyān*, *arai*, *ariri*, *kacheli*—*arum colocasia*

2nd—Gourds

(1) *Tarboz*, *tarbozi*, *kalindo*? (Farakhabad). The water melon (Eaton, Dict., 4 v., 1761—*cucurbita ectrellus*)

(2). *Kharbiz*, *Lharbiz*. The melon (*cucumis utlatissimus*).

(3) *Karela*, the melon, (*momordica charantia*)

(4) *Laula*, *lauzi*, the bottle gourd (*cucurbita larynaria*)

(5) *Taro* (*cucumis acutangulus*).

(6) *Phūt*, musk melon (*cucumis momordica*).

(7) *Khira*, cucuriber (*cucumis sativus*).

3rd—Miscellaneous veg tables

(1) *Adral* ginger (*zinnia sinensis*)

(2) *Ajruan* aniseed (*ligusticum ajruan* and *tychotis ajruan*).

(*Ajruan khurāsāni* is *hyoscyamus niger*)

(3) *Ajruan* parsley (*apium involucreatum*)

(4). *Bakla*, a kind of bean (*pisum major*)

(5). *Bangan* *bayra*. The egg plant (*solanum melongena* and *abelmoschus esculentus*).

(6) *Bhindi*. The egg plant.

(7). *Chirinda*. The snake gourd (*trichosanthes anguria*).

(8) *Chaulai*, a pot herb (*amaranthus fruticulosus*).

(9) *Gajar*, carrot (*daucus carota*).

(10) *Gobhi*, cabbage (*brassica oleracea*).

(11). *Haldi*, *hards* turmeric (*curcuma longa*).

(12) *Isqal* *el* (*plantago arabizola*).

(13) *Kulhi* (*lactuca scariola*)

(14) *Karamalla*, cabbage (*brassica spicata*).

(15) *Kasni* (*cichorium intybus*).

(16) *Kharfa*, purslane (*portulacca sativa*)

(17) *Lahsan*, leek or garlic (*allium sativum*), a clove of leek is *pothi*

(18) *Loḍu* a bean (*dolichos sinensis*)

(19) *Marsu* (*amaranthus mangostanus*)

(20) *Methi*, fenugreek (*trigonella fennugracum*).

(21) *Mirich*, capsicum (*capsicum frutescens*)

(22) *Muḥi*, radish (*raphanus sativus*)

(23) *Palal*, spinach (*spinacea oleracea*)

(24) *Piyaz*, onion (*allium cepa*)

(25) *Podina*, *puḍina*, mint (*mentha sativa*)

(26) *Ronsa*, a bean (*dolichos sinensis*)

(27) *Sem*, a bean (*phaseolus magnus*).

(28) *Shaljam* *shalgham*, a turnip (*brassica rapa*)

(29) *Singhura*, the water caltrop (*trapa bipinnosa*)

(30) *Souf*, aniseed (*pimpinella anisum*)

(31) *Soya*, a cooking vegetable (*anethum soya*)

(32) *Zira* cumin (*cuminum cyminum*).

DIVISION VIII.

INSECTS AND CAUSES OF INJURY TO CROPS.

SECTION I —DESTRUCTIVE INSECTS AND DISEASES

AMONG these are—

- ¹Ellhott, Gloss, II, 210
Gaz, N-W P, IV, 31 *Agayā*¹—a disease in rice by which the whole plant is burnt up, from *ag*, fire—Eta
- ²Wright, memo, pp 22-37 *Agia*,² *mahari*²—a spider which attacks the buds of millets before the flower forms, chiefly due to want of rain—Cawnpur
- ³Gaz, N W P, III, 235-247 *Aḷ*,³ an insect which attacks safflower—Upper Doáb.
- ⁴Sett Gloss, s r. *Babham*⁴—a blight in sugarcane—Azamgarh.
- ⁵Ellhott, Gloss, II, 218, *Badhiyā*⁵—a disease affecting millets, sugarcane and Indian corn, which prevents the head from shooting
- ⁶Sett Rep, p 83 *Bagulyā*⁶—a white spot appearing in the leaf of millets causing them to wither up, caused by non-rotation of crops or excessive or insufficient ploughing—Bareilly.
- ⁷Gaz, N-W P, I, 92
Wright memo Cawnpur, p 41
⁸Gaz, N-W P, IV, 31 *Bahādurā*⁷—a disease which attacks gram and perse
- ⁹Ellhott, Gloss, II, 219,
Azamgarh Sett Rep, p 110
¹⁰Ellhott, Gloss, II, 227 *Baharā*⁸—blight in cereals caused by the sharp west wind—Eta
- ¹¹Sett Rep, p 114 *Bal uli*⁹—a green caterpillar destructive to rice
- ¹²Ellhott, Gloss, II, 251,
Azamgarh Sett Rep, p 110 *Bāḷā*¹⁰—a grub which eats the young plants of wheat and barley when they are about six inches high—Benares
- ¹³Ellhott, Gloss, II, 257 *Bambhā*¹¹—a blight which attacks the millet *sauvān* (*panicum fumentaceum*) of *bhanbhu*—Azamgarh
- ¹⁴Ellhott, Gloss, II, 324 *Banglā*,¹² *banlā*,¹² *latua*¹²—an aquatic beetle which eats rice—east districts
- ¹⁵Sett Rep, Gloss, s r. *Barat*¹³—a disease which affects rice
- ¹⁶Gaz, N W P, III, 230 IV, 31 *Bhābi*¹⁴—a kind of weevil destructive to wood and grain
- ¹⁷Sett R.p. p 186 *Bhanbh*¹⁵—ride *bambhā*—Azamgarh
- ¹⁸Gaz, Oudh, III, 65. *Bhaumra*,¹⁶ *bhaumi*¹⁶—an insect which attacks millets in dry weather—Doáb
- Bhor*¹⁷—a blight in opium—Azamgarh.
- Bhāgri*¹⁸—an insect which eats the leaves of sugarcane—Partabgarh.

- Bhurli*¹⁰—eats the leaves of the castor oil plant in Azamgarh, and pulses ¹⁰Sett Rep, p 139
- Chanchand*²⁰—an insect which burrows into the ribs of the leaf of the tobacco plant—Eta ⁶Gaz, N-W P, IV, 31.
- Charku*¹¹—a blight on the transplanted rice—Azamgarh ²⁷Sett Rep, II, 112
- Chempak*²⁰—a small dark-coloured insect which injures the arhar (*cytysus cayan*) and tobacco—Eta ²⁷Elliot, Gloss, II, 263
- Chheda*²¹—an insect like a weevil (*calandria granaria*) - Gaz, N-W P III, 231f
- Chhipur*²²—an insect which eats the stalks of pulses and makes the leaves crumple up—Doib ²²Wright memo, p 71
- Chitya*²¹—a minute insect which attacks the *singhara* plant, or water caltrop (*trapa natans*)—Cawnpur. ²¹Sett Rep, p 71
- Chingurán*²¹—a disease of the tobacco plant, Azamgarh
- Dalhaná*—a disease of sugarcane in which the tops wither—Gorakhpur ²⁷Elliot, Gloss, II, 324
- Dhán*²⁵—a sort of mildew which dries up the grain in wheat—East Oudh and Gorakhpur ²⁵Gaz, Oudh, III, 85
- Dehú*,²⁶ *Dibya*²⁶—a disease in tobacco—Meerut ²⁶Gaz, N-W P IV, 31
- Dhola*²⁷ *Dhorá*—an insect which attacks the leaves of the *tal* (*sesamum orientale*)—and stored grain. ²⁷Elliot, Gloss, II, 324
- Dibya*—*vide dehú*
- Dumal*—the white ant ²⁵Gaz, Oudh, III, 85
- Dugar*²⁸—a grub which attacks the roots of sugarcane—Paritabgarh ²²Elliot, Gloss, II, 304
- Dudhā*²⁹—a disease of the rice plant Azamgarh Sett Rep, p 125
- Duihi*³⁰—an insect which ravages young indigo, tobacco, mustard and wheat ³⁰Elliot, Gloss, II, 304
- Gadhela* *Gadahila*³¹—*vide gindar* Gaz, N-W P, IV, 31
- Gandaila*³²—*vide gindar* ³¹Gaz, Oudh, III, 85
- Gandhaya*³³—*vide gindar* ³²Elliot, Gloss, II, 318
- Gandhi*³⁴—an insect injurious to rice, caused by prevalence of south winds and excess of rain—east districts ³³Gaz, Oudh, III, 85
- Gandhul*³⁵—a blight in betel—Azamgarh Azamgarh Sett Rep, p 119
- Gandhul*³⁶—a small green fly which attacks those ricees of which the fronds come out of the leaves of *gandhi*—Cawnpur ³⁴Sett Rep, p 141
- Gareti*³⁷—a very small insect of whitish colour which ravages millets—Eta ³⁵Wright, memo, p 33
- Gendwa*³⁸—a worm which attacks millets—Meerut ³⁶Gaz, N-W P, IV, 31
- Ghuhán*³⁹—a small yellow insect which attacks the *singhara* or water caltrop—Cawnpur ³⁷Gaz, N-W P, III, 347
- Ghonghi*⁴⁰—*vide gindar* ³⁸Wright, memo, p 71
- Ghun*⁴⁰—a weevil destructive to wood and stored grain ³⁹Gaz, N W P, I, 92
- Ghungi*⁴¹—*vide gindar* ⁴⁰Elliot, Gloss, II, 324
- Gindar*⁴²—an insect very destructive to growing pulses. ⁴¹Elliot, Gloss, II, 346
- ⁴²Elliot, Gloss, II, 326

- ⁴³Indian entile plague Rep, p 732 . *Ginja*⁴³—an insect like a centipede which is fatal to critle if eaten
- ⁴⁴Elliot, Gloss, II, 327. *Girvi*, ⁴⁴*geru*⁴⁴—a disease of the cereal in which the plant dries up and assumes a reddish colour It is caused by excess of winter rains and east wind In *girvi* the plant turns red and the ear black, in *hardá* the plant is yellow and the ear black
Gaz, N-W P, I, 92
Gaz, Oudh, III, 83
- ⁴⁵Gaz, N-W P., III, 246 *Gobli*,⁴⁵ is produced by the prevalence of severe winds, and consists in the plant giving out little shoots which weaken it —Meerut
- ⁴⁶Sett Rep, p 141. *Gobirad*⁴⁶—blight in betel—Azamgarh
- ⁴⁷Sett Rep. Gloss, s v *Guduri*⁴⁷—an insect which attacks pease and gram—Azamgarh
- ⁴⁸Wright, memo, p 27. *Gumta*⁴⁸—a small white caterpillar which attacks the buds of cotton—Cawnpur.
- ⁴⁹Gaz, N-W P, IV, 31 *Hadda*⁴⁹—a white stem growing out of the root of the tobacco plant and throwing it far out of the soil—Etā
- Hardá hardá* a disease in the cerealia in which the plant withers and assumes a yellow tinge of *girvi*.
- ⁵⁰Elliot, Gloss, III, 362 *Jaunchi*⁵⁰—a kind of smut in barley and wheat in which the ears produce no grain
- ⁵¹Azamgarh Sett Rep., Gloss, s v *Jhānsi*⁵¹—an insect which attacks pulse and tobacco—east districts
- ⁵²Elliot, Gloss, II, 353 *Jholu*⁵²—a cold wind which affects wheat by drying up the ears—Upper Doāb.
- ⁵³Gaz, N-W P, I, 92 *Jori*⁵³—an insect which attacks gram in cold weather —Bānda
- ⁵⁴Elliot, Gloss, II, 326 *Jur*⁵⁴ or *jun āv*⁵⁴—*vide gindar*
- ⁵⁵Sett Rep, p 136 *Kajuri*⁵⁵—a blight in opium—Azamgarh
- ⁵⁶Gaz, N-W P, I, 92 *Kamrā*⁵⁶—the palmer worm, attacks pulses and cotton
Azamgarh Sett Rep, p 139
- ⁵⁷Elliot, Gloss, II, 304 *Kan*⁵⁷—a disease in rice
- Kapti*—an insect which attacks young rice and tobacco —east districts
- ⁵⁸Gaz, N-W P, III, 227 *Karanyur*⁵⁸—(1) a branch springing from the root of sugarcane and injuring it (2) smut in barley —Meerut
Gaz, N-W. P, III, 247
- ⁵⁹Gaz, Oudh, III, 85 *Kari*⁵⁹—A disease in sugarcane which dries up the juice and blackens the stalk—Partabgarh
- ⁶⁰Elliot, Gloss, II, 304 *Katri*⁶⁰—a disease of the rice plant
- Katui*—*vide bangla*
- ⁶¹Gaz, N-W. P, I, 92 *Katurā*⁶¹—an insect which appears in years of drought and attacks the roots of wheat and gram—Bundā
- ⁶²Gaz, Oudh, III, 85. *Khairā*⁶²—a blight which attacks rice and turns the ears an orange colour and destroys them—east districts
- ⁶³Gaz, N-W P, III, 247 *Kherdura*⁶³—a disease produced by floods in the autumn harvest—Meerut

- Akhyra*¹—(1) an insect which attacks stored grain (2) destroys young grain—Jhansi
*Akhyra*²—a very small white insect which sometimes damages rice—Eta
*Kiri*³—an insect which attacks stored grain
*Korwun*⁴—a disease in tobacco caused apparently by fungi—Azamgarh
*Kulha*⁵—a disease in rice and millets caused by west wind—Gorakhpur
*Kalhi*⁶ *kalhi*⁷—an insect which injures the cold weather crops
*Kusari*⁸—a blight in transplanted rice—Azamgarh
*Lili*⁹—plant lice—east districts
*Loli*¹⁰—an insect which attacks wheat and cane—Cawnpur
*Lophi*¹¹—blight in betel—Azamgarh
*Lusi*¹²—a black insect which attacks wheat.
*Lushiri*¹³—smut in wheat or barley—Azamgarh
Mah, in *hina*¹⁴—attacks mustard and cotton.
*Malohi*¹⁵—a red insect about an inch long that in excessively dry weather attacks millets sugarcane, &c—Eta.
*Orni*¹⁶—a small red insect which injures the water caltrop (*angharu*)—Cawnpur
*Pau*¹⁷—an insect which injures stored grain—Azamgarh
*Pansia*¹⁸—an insect which attacks rice in drought—Gorakhpur
*Papi*¹⁹—an insect which attacks stored grain
*Papahi*²⁰—an insect which, in excessive cold, attacks millets and rice—Banda
*Pathi*²¹—an insect which attacks stored grain
*Patu*²²—disease of the castor oil plant—Azamgarh
*Pani*²³—indifferent fructification of the rice flower resulting in empty ears—Azamgarh
*Petari*²⁴—an insect which attacks stored grain
*Purvi*²⁵—a disease of the rice plant
*Rata*²⁶—vide *giri*
*Ra'ua*²⁷—vide *giri*
*Rauai*²⁸—vide *giri*
*Rori*²⁹—vide *giri*
*Safara*³⁰—opium blight—Azamgarh.
*Samrai*³¹—a disease in wheat and barley, caused by east winds and excessive rain—Eta
*Schi*³²—a small black insect which injures wheat, &c
*Sein*³³—a blight in cereals on account of which no grain is produced in the ear—Eta
*Silai*³⁴—a small insect with dark red and brown body, which injures sugarcane, maize, &c—Meerut
*Sundi*³⁵—a red coloured insect which attacks cotton, gram, and the castor oil plant.

¹ *Chit. G. N. W. P. I, 24*
² *Gaz. N. W. P. I, 25*

³ *Gaz. N. W. P. I, 25*

⁴ *Ediot. Gloss. II, 324*

⁵ *Sett. Rep. p. 112*

⁶ *Gaz. N. W. P. I, 24*
⁷ *III, 246*

⁸ *Sett. Rep. p. 112*

⁹ *Wright. memo. Cawnpur, p. 27*

¹⁰ *Sett. Rep. p. 112*

¹¹ *Gaz. N. W. P. I, 24*
¹² *Verma's memo. C. P. 27*

¹³ *Sett. Rep. p. 112*

¹⁴ *Gaz. N. W. P. I, 25, IV, 31*
¹⁵ *Gaz. N. W. P. I, 25, IV, 31*
¹⁶ *Aravalli's memo. C. P. 27*

¹⁷ *Gaz. N. W. P. IV, 31*
¹⁸ *Wright. memo. C. P. 27*

¹⁹ *Sett. Rep. Gloss. p. 112*

²⁰ *Ediot. Gloss. II, 324*

²¹ *Gaz. N. W. P. I, 25*

²² *Sett. Rep. p. 112*

²³ *Sett. Rep. p. 112*

²⁴ *Sett. Rep. p. 112*

²⁵ *Ediot. Gloss. II, 324*

²⁶ *Ediot. Gloss. II, 327*

²⁷ *Ediot. Gloss. II, 327*

²⁸ *Gaz. N. W. P. III, 246*

²⁹ *Sett. Rep. p. 112*

³⁰ *Gaz. N. W. P. IV, 31*

³¹ *Gaz. N. W. P. IV, 41*

³² *Gaz. N. W. P. III, 246*

³³ *Gaz. N. W. P. I, 24 III*

³⁴ *Wright. memo. Cawnpur, p. 27*

³⁵ *Azamgarh Sett. Rep. p. 132*

² Gaz, N-W P, III, 234

*Súrá*⁹⁰—a large black beetle found in granaries which does nō harm and is revered by grain merchants—Meerut

*Sursárí*⁹¹—a tiny black insect which does great damage in granaries—Meerut

⁹¹ Gaz, N-W P, IV, 31
Gaz, Oudh III, 85

*Tárá*⁹¹—a small green insect, ravages wheat and eats the roots of sugarcane, similar to *duár* qv

⁹² Gaz, N-W P, I, 92

*Tári*⁹²—an insect which attacks grain crops and trees—Bánda

⁹³ Wright, memo, Cawnpore,
P 22,
Gaz, N-W P, I, 92

*Thonthó, Thunthá*⁹³—an insect which eats the pith in millets maize and sugarcane.

Tuli—an insect which attacks cereals and blights the grain—Gorakhpur

⁹⁴ Gaz, N-W P, IV, 31

*Tiddi tñri*⁹⁴—the locust

⁹⁵ Sett Rep, p 110

*Tunki*⁹⁵—an insect which attacks rice—Azamgarh

⁹⁶ Gaz, N-W P, IV, 31.

*Uhlá*⁹⁶—withering of crops from excessive drought—Etá

SECTION II —NOXIOUS WEEDS.

AMONG the noxious weeds are—

¹ Sett Rep, p 100

*Akrá*¹—appears in wheat—Bareli

² Elliot, Gloss, II, 288
Bareli Sett Rep, p 91

*Bat*²—a weed which chokes rice, the same as *dhonda*, *dhondi* or *dhaun*.

³ Gaz, N-W P, II, 387.

*Baisu at*³—a weed which injures the spring crops—Aligarh

⁴ Elliot, Gloss, II, 228

*Bánsari*⁴—chokes crops in the Doáb

⁵ Bareli Sett Rep, p 91

*Bansi*⁵—injures rice—Bareli

⁶ Wilson, Gloss, s v

*Birana, Bu na lhar*⁶—a tough coarse grass, spreading over uncultivated lands which are inundated yearly It is only removed by digging

⁷ Bareli Sett Rep, p 91
Elliot, Gloss, II, 239

*Bhangrá*⁷—(*verbesina prostrata*) a small creeping weed with a white flower which injures rice—Bareli.

⁸ Sett Rep, p 100

*Chaupattá*⁸—a weed in wheat—Bareli

⁹ Gaz, N-W P, I, 200

*Dabl*⁹—a coarse grass injurious to crops.

*Dhaun—vide bat*⁴

Dhondá Dhondi—vide bat

¹⁰ Elliot, Gloss, II, 320
Bareli Sett Rep, p 91

*Gargará*¹⁰—a weed which chokes rice

¹¹ Sett Rep, p 91

*Jharná*¹¹—injures rice—Bareli

¹² Gaz, N-W P, I, 91.

*Kans*¹²—(*saccharum spontaneum*) a most destructive grass—Bundelkhand

Khurl há—a weed in opium

¹³ Sett Rep, p 100

*Laml hassi*¹³—a weed in wheat—Bareli

Mothu—a coarse grass which grows in uncultivated land and injures the autumn crops—east districts

Murl há—a weed which grows in opium

¹⁴ Wilson, Gloss, s v

*Rur*¹⁴—a coarse hard grass, infesting poor soils.

*Ras*¹⁵—a grass which overspreads fallow fields

*Tolra*¹⁵—a parasitic plant which injures the poppy.

¹⁵Gaz, Oudh, II, 164

SECTION III.—MISCELLANEOUS

A stunted crop is *bhata*,¹ a blighted ear is *agda*¹ *Pavā*² in Azamgarh is used of blighted rice in which the seed has not formed *Bankta* is an irretrievably spoiled crop In Azamgarh *bhamahar*³ is used of blighted millet, and *bhabh* of blight in the early autumn crops. Crops withered from drought are *phur*³ (used specially of wheat) *admaryū*² and in the east districts *muir* Crops trodden down by cattle are *paimāl* or *mismār*—fuluro of seed is *bymār*¹ *rurbij*⁴ or *abij*⁴ Crops are laid by driving squalls—*bauchhār*, and wheat is withered by a dry wind called *pholā* in the Upper Doab Crops laid by wind are *mochū*¹ or *sulāyū*¹ Fogs are *tusar* to the west, and to the east *lohr* or *phes* Hailstones are to the west *ola* to the east *patthar* or *patthal*, *binaura* or *binaula*, in Jhansi *loya*⁵ Frost bite is *pala* or *ūri*.

¹Wilson, Gloss., II, 17
²Sett. Rep., Gloss., II, 17

³Elliot, Gloss., II, 331

⁴Elliot, Gloss., II, 303.

⁵Gaz, N.-W. P., II, 333.

⁶Gaz., N.-W. P., I, 256.

DIVISION IX.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

SECTION I — PAY AND ADVANCES TO LABOURERS.

A LABOURER is *mazdūr*. In Benares *arkhwal*¹ is a day labourer: in Gorakhpur *anhāi Barsodiyā*² and *bārsodiyā*² are servants engaged in cultivation who contract for a year. Forced labour is *begār*. In Gorakhpur the *tīnbighdiyā* is a man who receives three *bighās* of land rent-free, and works for his master without remuneration in the agricultural season, the *pāruclā* sometimes works for his master and sometimes for himself, and the *harwāhā* or *halwāhā* works almost entirely for his master. A labourer's pay is *mazdūr*. When paid daily it is *rozīnah* or *agorā*³, *darmāhā* is monthly wages, yearly wages is *sāhāna*. In the eastern districts *Loranjā* is an allowance of grain made to a servant in lieu of pay. Advances of pay to labourers is *ddān* or *peshgi* to the west, and to the east *agti* or *agor*. In Benares *haraunī*⁴ is an advance of grain or money given to a ploughman when he is engaged. *Ajauri*³ is an advance, particularly to agricultural labourers. In Eastern Oudh and Benares *bhātā*⁴ and in Rohilkhand *bhantā*, are advances to ploughmen without interest.

¹Wilson, Gloss, s. v.
²Elliot, Gloss, I, 236.

³Elliot, Gloss, II, 345
²Elliot, Gloss, II, 3.

⁴Elliot, Gloss, II, 235

SECTION II — ADVANCES TO TENANTS.

These may be divided as follows. —

(a) Advances to buy food. These are in Rohilkhand *bj-phād*, and in the eastern districts *khauhat*, *khayān*, or *khawān*.

(b) Advances to purchase seed

In Rohilkhand *bj-phād*, in the eastern districts *beng bengat*² or *hisdār*. In Gorakhpur the usual phrase is *bengbiedār*. *Agti* is also used in the same sense to the east, and in other places *manni*.

(c) Advances for purchase of cattle and sinking wells — *tagāti*¹ in Rohilkhand.

(d) Advances for marriages *tagāti*¹ in Rohilkhand, in Gorakhpur *bādhi* or *tayā*.

²Gaz, Oudh, I, 185.

In Oudh the *dehi nānī ār*³ is an allowance in money from the chief proprietor (*ta'aluqdār*) to the sub-proprietors. *Nānī ar tanjūdhi*³ was an allowance made to various village officials (*qanūngo*, *chaudhri*, etc.) *Chhoricā*² or *chharunta* was an allowance made to lessees. *Chaharum*³ (one-fourth) and *dasikan*³ (one-tenth) were originally grants to persons who cleared the forest, and afterwards came to mean grants to old proprietors and influential residents.

SECTION III — DUES PAID BY TENANTS

These may be divided into (a) those paid to the resident artizans and other non-cultivating residents in the village. Such people are known as *parjá pajhar paum* or *paumá* in the east of the province

(b) Cesses paid to special village servants, etc—

(a) General cesses—*agwár*, which, according to Elliot¹ is the first corn taken from the heap for the village servants, in Gorakhpur means the light grains which are carried by the wind in the process of winnowing in advance of the heap of cleaned grain (*rás*). In Jalaun the *harati*² is grain given to the village artizans at the autumn sowing season. At sowing season in Kuar (September-October) they receive as much grain as the two hands can hold. This is called *anjul* or *anjuri*³ in Bundelkhand, and in Benares *ajauli*⁴. These dues of grain are also known as—*lhalihán* or *lharihán haq* in Gorakhpur, *bulld* (properly a handful of grain) is used in the same sense in Gorakhpur, *jaunrá*⁵ or *jeorá* eastern districts; *álhat*⁶ is grain placed on a sieve and given to servants, &c, at marriages and other ceremonies, *laulá lauliyá*, or *lahhah* is an armful of grain given at harvest. In Gorakhpur the general terms for these dues are *ganeshá* or *deohari*, which are properly offerings to the local village gods

¹Elliot, Gloss, II, 210

²Gaz, N-W P, I, 224

³Gaz, N-W P, I, 224.

⁴Elliot, Gloss, I, 193

⁵Elliot Gloss, II, 362

⁶Elliot, Gloss, I, 273

⁷Wilson, Gloss, s v
Azamgarh Sett Rep,
Gloss, s v

(b) Special cesses paid to particular persons—

(1) The blacksmith (*lohár*) receives a fee from a member of a marriage procession who gets any work done by him. This is *lárikah*⁷ or *lharikal*⁸. His remuneration for the repairs of implements, &c, is *pharwar*⁹ or *lehná*,⁹ in Faizabad and in Gorakhpur *pharpitá*, or the welding of the plough-share

⁸Gaz, N-W P, IV, 86

⁹Carnegy, K T, p 262,

(2) The carpenter (*barhai*)—in Bareilly he gets $2\frac{1}{2}$ sers of grain per plough known as *nibaum*¹⁰ and one sheaf per plough called *phari*.¹⁰

¹⁰Bareilly Sett Rep, p 79

In Azamgarh he receives *lolkhán*¹¹ and *pácharáwan*¹¹ for keeping the cane-press in order, and for repairing other implements *sali*,¹¹ *pathi*,¹¹ *lahna*,¹¹ *purí*,¹¹ *barád*,¹¹ and *lharihán*.¹¹

¹¹Sett Rep, p 145

(3) The *gorait* or village watchman's fees are *neldári*,¹² and in the eastern districts *pasra* or *paísa*, which is a share of grain put aside in the first instance to propitiate the local ghosts (*bhút*, *dáno*, *jálm*, &c)

¹²Carnegy, K T, s v

(4) Dues given for religious purposes—in Benares *angaungá*,¹³ in Gorakhpur *angaung*, in the western districts *syazudi*¹³ or *thápa*,¹³ in Bundelkhand *anjul*,¹³ in Upper Doáb *ujari*¹⁴ and *syáwarh*.¹⁴ First fruits of grain given to Brahmans are in Meerut *soári*.¹⁵ In Gorakhpur *puyaurá* is the grain set aside for the family priest (*paíshut*), and the religious instructor (*gurú*), in Delhi *dohli* or *dohri* is the perquisite of religious mendicants (*faqír*) at harvest, in Gorakhpur the share given to the Brahman is *ushnana*, and that to the mendicant (*atili*) is *shoansa*. In Oudh these dues for religious purpose are known as *anjuri*¹⁶ or *hathuthudá*,¹⁶ and *paí*¹⁷ or *paipú*.

¹³Elliot, Gloss, I, 194

¹⁴Elliot, Gloss, II, 311

¹⁵Gaz, N-W P, III, 299

¹⁶Gaz, Oudh, I, 18

¹⁷Gaz, Oudh, II, 179.

¹⁸Sett. Rep, Gloss, s v

(5) The weaver's perquisite—in Azamgarh, *tásan* ¹⁸

¹⁹Elliot, Gloss, I, 240

(6) The *chamár's* perquisite,—*chamráwat* ¹⁹ The *chamárs* resident in the village who receive such dues are in the east districts *gauhán*,¹⁸ the opposite of which is *upaheiyá*.¹⁸ The *adwanch*¹⁸ is the fee given to him for preparing leather buckets.

²⁰Gaz, N-W. P, III., 298.

(7) Perquisites given at ploughing.—In the Upper Doab at the ploughing in the month of *Asárh* (June-July) *godlá anáy*,²⁰ and in *Kátik* (October-November) *mend ká anáy* ²⁰

²¹Carnegy, K T, p 86

(8) The sweeper's perquisite—*miharán* ²¹

²²Fallon, Dict, s v

(9) The perquisite of the village accountant (*patwári*)—*oílá*,²² *boyhá*,²² and for weighing grain when the crops are being divided, *taulái* ²³

²³Gaz, Oudh, II, 179

(10) The landlord (*zamindár*) receives the following dues his percentage on the village collections known in Bundelkhand as *mihnátáná*,²⁴ *shukráná*²⁴ or *bhámiáwat*,²⁴ the unclaimed grain or straw on the threshing-floor called in Kheri *Phalyáni*,²⁵ *bairag*²⁶ in Azamgarh, dues and services given at special times, *agará*²⁷ the first sheaves of the crop, the perquisite of milk from his tenants' cows *doháo*,²⁸ his fee at the marriage of the daughter of one of his cultivators *ban*,²⁹ *múráśá*,²⁹ *mandwach*,²⁹ *taká-bírá*, or *shadíáná*,²⁷ in Kheri *dhórá*³⁰ is a fee paid by his tenants in acknowledgment of his proprietary rights, in Azamgarh *dhóá*³⁰ is a customary present made by the tenants; from a hereditary tenant he receives *serína*,²⁷ and in Rohilkhand *ugáhi*,³¹ help given by the tenants to plough his lands, is in the Lower Doab and east districts *harí*,³² and in Rohilkhand *sahel*,³³ presents given to him when he visits the village are in the eastern districts *bhet* or *bhent* or *nazarána*, his fee when a house is built or sold is *chahárum* (one-fourth); he collects cesses in the nature of a ground-rent from the resident *artizans* and traders in the village, these are called *abedáb*, *chanti*,³⁴ *bhitauri*,³⁵ *dhauri*,³⁶ *parýáwat*³⁷ *prajáwat*³⁷ or *parýot*,³⁷ in Gorakhpur *ghar duari*, and in other places *basauri*.³⁷ In Oudh the Brahman landlords used to receive dues of grain known as *anjuri*³⁸ from the tenants, in the same way he used to receive one *burá* of land in each tenants' holding

²⁴Gaz, N-W P, I, 34

²⁵Gaz, Oudh, II, 179

²⁶Sett. Rep, Gloss, s v

²⁷Wilson, Gloss, s v

²⁸Elliot Gloss, II, 301

²⁹Elliot, Gloss, I, 232

³⁰Gaz, Oudh, II, 1-9

³¹Bareilly Sett Rep, p 108

³²Elliot, Gloss, I, 269

³³Bareilly Sett. Rep, p 108

³⁴Elliot, Gloss II, 260

³⁵Wilson, Gloss, s v bhit

³⁶Wilson, Gloss, s v dhi

³⁷Wilson, Gloss, s v

³⁸Gaz, Oudh, I, 188

³⁹Elliot, Gloss, II, 229

⁴⁰Wright, memo, p 105

(11) The cowherd receives a certain share of the milk of the cows he grazes This is in Rohilkhand *lár*³⁹ or *bara*,³⁹ and in Gorakhpur *pári* *Mendrai*⁴⁰ in Cawnpur is a fee for herding See also Division III, Section 19

SECTION IV — MISCELLANEOUS CESSES

¹Elliot Gloss, II., 151

²Wilson, Gloss, s v

³Gaz Oudh, II, 179

⁴Azamgarh Sett Rep, Gloss s v

Carnegy K T, s v

Dhalá in Rohilkhand and other places *malbá*¹ (literally sweepings) are contributions to cover the ordinary village expenses *Rakhwai rakhai* and in Kheri *ptyá*² or *shahnagi* is a tax to pay a watchman *Anwan*,³ in the east districts, is a sheaf given to a field watchman at harvest In the Upper Doab *takína*² is a contribution in lieu of fodder, the tax levied on grain sellers' weights is *bartará*⁴

DIVISION X.

LAND TENURES.

SECTION I—TENURES

Land tenures may be divided into—

1st —Proprietary tenures

2nd —Tenures intermediate between proprietary and cultivating

3rd —Cultivating tenures

SECTION II —PROPRIETARY TENURES

1st —Proprietary tenures Among these are—

¹Gaz, Oudh, I, 177

(1) *Ta'aluqadari*¹—This in Oudh shows the proprietary right vested in one person holding feudal privileges

(2) *Zamindari*.—Here the whole land of the community is held and managed in common. The rents, with all other profits from the estate, are thrown into a common stock, and after deducting the Government revenue (*malguzari*) and other expenses (*gúno kharch*) the balance is divided among the proprietors (*hissahdar*) according to a fixed law or share. The Government revenue is collected and paid in by one of the body called a *lambardar*. The inferior proprietors are in Azamgarh *muhsalhhahsidar*²)

²Sett Rep p 81

(3) *Pattidari*—Of this there are two kinds —

(a) *Pattidari mukammal* or perfect *pattidari*. In this the lands are divided and held in severalty by the different proprietors, each person managing his own land, and paying his share of the Government revenue, the whole proprietary body being jointly responsible in the event of any sharer not fulfilling his engagements. One or more of the body are appointed to collect and pay in the revenue. This man is called *lambardar*. These divisions in the village are *patti* or *thot*. In the eastern districts an arrangement known as *phutbandi* is common. The rents payable by certain tenants are assigned to a particular *patti* or division and collected by its managers.

(b) *Pattidari ghair mukammal*, or imperfect *pattidari*. Here part of the land is held in severalty and part in common. The Government revenue and village expenses are paid from the common stock, and any deficiency is made up by a contribution from the sharers according to their share or the custom of the villages. This contribution is called *phut*.

³El St, Gloss, II, 23

(4) *Muqaddam*—This tenure was found in two villages in pargana South Haveli in Gorakhpur. The *muqaddam* was found at settlement to be a sort of hereditary lessee or managing headman between the cultivator and the chief proprietor (*zamindar*). He had the right of collecting rents from the cultivators and retaining a certain share for himself.

(5) *Birt*⁴—In the large *taluqa* estates which existed in Eastern Oudh and the Benares Division, there was a class of grants by which undoubtedly full proprietary rights were recognized to the holders, who were known as *birtihá*.

⁴Elliot, Gloss, II, 25f.
Oudh Gaz, I, 181f.

These are of various kinds —

(a)—*Jivan birt*⁴—An assignment made by the *Raja* to a younger son, of a certain number of villages in the estate for subsistence, to be held by such son and his descendants for ever.

(b)—*Barchhibandi birt*—A grant to warlike tribes such as *Ráputas*, on condition that they would carry the spear (*barchhi*) and fight for the *Raja*.

(c)—*Marwat birt*⁴ or *khán bahá*—A grant given by the *Raja* in compensation to the family of any man killed in his service in open fight. It was chargeable with half the rent demandable for a regular *birt* village.

(d)—*Sankalp*⁵ or *bishnuprit*⁶—A religious grant to a Brahman in order to secure the merit of sacrifices and offerings performed by him. The term corresponds to *mu'afi* used among Muhammadans. In Oudh they are of two kinds.

⁵Elliot, Gloss, II, 25.
Carnegy K. I, p. 308f.
⁶Gaz, Oudh, I, 183.

(1) *Damkus*—Acquired by purchase.

(2) *Kusdam*⁷ or *Kushlast*⁷ Given by favour.

⁷Carnegy, K. T. p. 309.

The part of the land left unassessed was known as *adand*⁷. The rent-rate payable was called *bar basti*,⁷ and was arranged either *bighoti*,⁷ i. e., at so much per *bighá*, or rarely *bulmuqta*⁷ i. e., in a lump sum. In the purchased tenure (also known as *bar birt*⁸), the purchase money was called *bariti*⁷. The rent-free tenures given by Hindus in connection with religious ceremonies are known in Oudh as *Kishnarpan*,⁷ *sankalp kushlast*,⁷ and *birt bisnuprit*⁷.

⁸Gaz, Oudh, I, 183.

(6) *Bhaiyachara*⁹—A term applied to villages owned by descendants of a common stock.

⁹Elliot, Gloss, II, 28.

The whole of the land is occupied by the proprietary brotherhood, and the revenue assessed at a rate (*báchh*). If there be non-proprietary cultivators they are not responsible to the general body, but are introduced by some individual sharer, and pay him rent for land on which he pays by rate or *báchh*. This resembles the *bighá dam*¹⁰ tenure in Azamgarh, where *khántant*¹⁰ is used of villages in which shares are expressed in shares of a given unit.

¹⁰Sett. rep, p. 92.

7 *Bhujbará* or *báchhibarai*—A tenure frequently met with in Bundelkhand.

in which the shares of the brotherhood are liable to periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution or *báchh* from the other co-sharers.

¹¹Elliot, Gloss, II, 161

(8). *Gátábandi*¹¹—This corresponds to *khetbat* and the opposite is *pahābandi*—a tenure which prevails extensively in the Lower Doāb, Bareilly and Benares. The fields of individual proprietors are not in juxta-position, but scattered through many villages.

¹²Gaz, N-W P, I, 353, I, 283,

(9) *Chárbatotā*¹² or *haq Thákurán*¹²—A tenure in Bundelkhand by which the semi-independent chiefs received from Sindhia tracts of land in lieu of their rights (*haq*). When the value did not exceed the chief's share it was considered *jágír* or rent-free. When the value was in excess of the chief's rights the difference was payable as *ubari*¹² or quit-rent.

¹³Gaz, Oudh, I, 180f

(10) *Bhāyá*¹³—These arose in Oudh from the grant by the chief proprietor (*ta'alugadár*) of certain villages rent-free to his younger brothers or cadets of his family.

¹⁴Gaz, Oudh, I, 184

(11). *Dih*¹⁴—In Oudh the proprietor even after dispossession was understood to have rights in that portion of the village which was covered with houses, but which now either from decay or desertion of the buildings has become once again open waste, or has been taken up for cultivation. Such land is technically known as *dih*¹⁴.

¹⁵Gaz, Oudh, I, 185

(12) *Nánlár*¹⁵—This in Oudh originally meant the drawback allowed to the proprietor (*samindár*) by the revenue authorities from the demand made on the estate. In the case of a large estate or *ta'aluga* it generally took the form of patches of rent-free land given to the sub-proprietors.

¹⁶Elliot, Gloss, II, 26f

(13) *Biswádár*¹⁶—A name given to the tenure of independent village communities holding under a superior proprietor (*ta'alugadár*) as in the districts of Aligarh, Mainpuri and Gorakhpur. In some parts, as in Delhi, it is equivalent to the *zamindári* or *pattidári* tenures (2) and (3).

¹⁷Elliot, Gloss, II, 107

(14) *Garhband*¹⁷—A description of tenure in Bundelkhand where the former proprietors, by defying Government, acquired their lands at almost nominal rates.

SECTION III—INTERMEDIATE TENURES

2nd.—Among tenures intermediate between proprietary and cultivating may be mentioned—

(1) *A'rázidári*, in Gorakhpur and other eastern districts. Here, by purchase or gift, the holder has obtained possession of a plot which he holds rent-free, only paying his share of the Government revenue.

(2) *Múndidári*, in the eastern districts a high class of occupancy tenure which can be bequeathed or sold. This is found specially in pargana Bhuvanpur in Gorakhpur.

(3) *Patáwán, patahuán*—In this case the land is held as consideration for repayment of a loan, principal and interest. It is found chiefly in parganá Sidhwa Jobna, Gorakhpur district.

SECTION IV—SHARES AND SHARERS

A share in a village is *hassah, balhrá, hassah bakhrá*, and in Azamgarh *khúntí*, a proprietor of a half share is *adheliá* or *adhá*. The shares of a brotherhood, especially in the lands of a village or township, are *bhai hassí* or *bhaipaná*. These terms are chiefly used in Bundelkhand, East Oudh, Benares and the Lower Doab. *Bhaurad*³ is to pay and receive on the footing of one of the brotherhood, making over one's share to another, as in Benares and East Oudh *bolans*⁴. *Bolansí*⁴ in Benares and East Oudh is the holder of such a share or an adopted heir. A father's share is *lapans*⁵ in Benares and East Oudh; and in the west districts and Bundelkhand *bapanti*.⁴ The Government revenue is *mál, malquzarí, jama, haq saríar*. The half-yearly instalment is *adhíari*. The distribution of the revenue over the sharers in villages held by a brotherhood is *bachh*,⁶ *bachautá*,⁷ *behrí*,⁸ *dhai bachh*.⁹ The amount of revenue payable by an individual sharer is in Delhi *bharat*.¹⁰ The value of the Government share of produce is *bauth*. A proprietor by purchase is *baidár*¹² or *lharídar*. The subdivision of a village held by a proprietary body is *thok, patti*, or *taraf, dher*,¹³ or *dherí*¹³ is a smaller subdivision. Of the spontaneous produce of a village—*bankar*, is the produce from forest land, wood, gums, &c; *jallai* is the produce derived from lakes, streams, &c; *plallai* is the produce of fruit, *shílar mahí* is fishing rights. An estate comprising 84 villages is *chaumasi*.¹⁴ of 52 *bawani*, of 54 *chaurani*. Fields situated in one village and included in the area and belonging to the proprietors of another are known in Azamgarh as *chalantí*¹⁵ or *dákhilí lharí*.¹⁵

³Wilson, Gloss, 37
⁴Elliot, Gloss, II, 2.

⁵Elliot, Gloss, II, 24.

⁶Elliot, Gloss, II, 27.

⁷Elliot, Gloss, II, 27.

⁸Elliot, Gloss, II, 27.

⁹Elliot, Gloss, II, 33.

¹⁰Elliot, Gloss, II, 33.

¹¹Elliot, Gloss, I, 16.

¹²Elliot, Gloss, II, 37.

¹³Elliot, Gloss, II, 41.

¹⁴Wilson, Gloss, 37.

¹⁵Elliot, Gloss, II, 47.

¹⁶Sett Rep p 88

SECTION V—CULTIVATING TENURES

3rd Cultivating tenures. A cultivator is *asami, láshí-lar jota, jótan, jotar* or *jotia*. A tenant with rights of occupancy is *maurusí*.—One without occupancy rights is *ghair maurusí*. In Bareilly, the *muqaddam*,¹ *maktia*² *maktio* or *pradhan pardhán*¹ is an intermediary between the proprietor and cultivator. He collects the rents, and receives in return some petty privileges and immunities.

The *jeth rayat*² is the head tenant, where there is a *muqaddam* the *jeth rayat* ranks below him, and is also known by the name of *chuqaddam*,² but it is most usual to consider *muqaddam*,² *jeth rayat*,² *maktio*,² *mulhyo*,² *maktiyá*² and *basit*² as synonymous terms.

In Oudh the favoured cultivators are known as *amnel*,³ cultivators of the proprietor's family are *bhaiyashárá*³ or *bhaiyá*,⁴ in Oudh and the eastern districts high caste cultivators are *ashráf*,³ and low caste tenants *arzal*. The remission in favour of such high class tenants is *íur*⁴ or *charud*.⁵ In Bareilly the grade of cultivator intermediate between the *muqad-*

¹Sett Rep, p 111 f

²Elliot, Gloss, II, 186

³Carnegy, K. T., p 13.

⁴Carnegy, K. T., 37
⁵Carnegy, K. T., p 42.

⁶Sitt Rep, p 112f

dam and the ordinary tenant is the *raqmī*,⁶ or tenant, who for some reason, holds at slightly lower rates than ordinary cultivators.

⁷Elliot, Gloss, II, 2

Cultivators are also divided into *chhaparband*,⁷ i.e., resident and cultivating in their village, and *pāhi* who live in one village and cultivate in another. The *adhīyār*⁷ or *adhbar*⁷ or *adhwar* (of Rohilkhand) is a man who passes half his time in one village and half in another. He differs from the *pāhi* inasmuch as the *adhīyār* keeps up two establishments in different villages and the *pāhi* only one. Below the ordinary cultivator again is the *shukmī* or sub-tenant of another cultivator. The *bolahdar*⁸ is an occupant of land under a verbal agreement with the proprietor or village community.

⁸Elliot, Gloss, II, 27.

SECTION VI —RENTS

¹Elliot, Gloss II, 15.

²Wilson, Gloss, s.v. Bareilly
Set Rep, p 119

³Elliot, Gloss II, 24

⁴Wilson Gloss, s.v.
⁵Gaz, Oudh, II, 177

Rent is *lagān foteh*, *fol* or *pota*, *bhej*.¹ Rent-rates are *dar*, *darbandī* or *sharh* or *sharah lagān*. *Chulautā*² is rent payable at a fixed or money rate. Rents paid in cash are *naqdī*, when paid in kind *batāi* or *jins*. Crops which always are assessed at money rates are in Rohilkhand *nichlārī* or *zabti*. Lands which pay in kind are *birrabarār*³ or *'amālī*.⁴ The tenure known as *naqshī*⁵ in West Oudh and Rohilkhand is distinguished by the rents being always paid in cash, they are paid not for the whole year but for each harvest, the landlord can claim no rent if the crop has been destroyed by floods, &c; the tenant, if he chooses, can leave the land fallow and pay no rent, and a certain proportion of the land is rent-free. This is called *chhit*,⁵ and varies from one-sixth to one-tenth, in which latter case it is known as *dobasmi*.⁶ In Kheri the *thahrdī* is a mixed tenure half cash and half grain payments. No cash rent is fixed, but when the crop is ready for cutting, the landlord and tenant inspect it together. The landlord's share of the crop is valued on the spot at a fixed sum and on payment of this the tenant removes the crop.

⁷Gaz N.W.P. I, 34

⁸Growse Memo Gloss, s.v.

⁹Elliot, Gloss II, 36

When rents are paid in a lump for the entire holding and not by field or soil rates the terms used are *b'il muqta'*, in Bundelkhand *thansā*⁷ or *thanla*,⁸ in Mathura *latāu'ā'* in Farukhābād *būdh bandī*⁹ or *bīd bandī*⁹ and in the eastern districts *chulā* or *chukautā*.

¹⁰Elliot Gloss I, 261

¹¹Elliot Gloss, II, 177.

¹²Elliot, Gloss II, 10

¹³Gaz, N.W.P. I, 282

¹⁴Sett Rep, p 8

¹⁵Gaz, N.W.P. I, 281f.

When the rents are collected at a fixed rate per plough it is called *halbarar*,⁹ *halbandī*,¹⁰ or *halsārī*.¹⁰ *Anlbandī*¹¹ is the adjustment of the rents among the tenants by the landlord at the close of each harvest. In Bundelkhand, when the rent is calculated on the amount of seed required, it is known as *bujaniya*¹² or *biyura*.¹² In Azamgarh when rates per *bighā* are fixed for the different kinds of crops, and the amount payable in each year varies with the crops sown, the custom is called *shudlārī*¹³ or *jinsphar*.¹³ In Bundelkhand an assessment by wells is *lanbandī*,¹⁴ and in Azamgarh in the rice tracts, where the tenant pays only for the land under rice, and not for any land which may lie fallow, the phrase *malā parti*¹⁵ is used.

A remission of rent on account of deficient produce is *bat*,¹⁵ in Rohilkhand *nabud*,¹⁶ and in Azamgarh *dekhun*.¹⁷ In the western districts the landlord deducts as his right two *bisai* out of every *bigha* (one-tenth) cultivated by under tenants. This is known as *bisai*¹⁷ or *dobisai*.¹⁷ In parts of Bundelkhand some of the wilder tribes squat in the forest, and burn down a portion each year for sowing. This mode of cultivation is *dhya*,¹⁸ *bhūndari*,¹⁹ *baunda* in Rohilkhand, and in other places *bhaundari*.¹⁹ *Bhūndi* or *bohndari* is land let without rent to village servants or indigent relations. *Chalari*¹⁹ in Jhansi and in other places. *Jagir* is land given in lieu of service. The headmen are called *sardars*,¹⁹ and the land under the tenure *tauzi* or *tauph bat*.¹⁹

¹⁵Tillot, Gloss, II, 14¹⁶Barchi Sett Rep, p 119¹⁷Tillot, Gloss, II, 27¹⁸Car., N-W P., I, 307¹⁹Car., Central Provinces, p 220,²⁰Car., N-W P., I, 153.

DIVISION XI.

THE NATIVE HOUSE.

SECTION I—THE NATIVE HOUSE

A HOUSE is *ghar*, *maḥān* or *bān*, an enclosure containing several houses is *āhatah* or *hātah* or *hawell*, a hut is *jhonprā* or *jhonpri*, and in the eastern districts *palān* or *chhān*, *kuti* is the hut of a religious mendicant (*faqīr*) *Mārā* in the eastern districts is a grass hut, and *māro* is the hut in which the marriage ceremony is conducted

¹ Azamgarh Gloss, s v.

² Wilson, Gloss., s v

Obari,¹ in the eastern districts is a little hut or hovel A ruined house or enclosure is *lhandar*,² or *lhandahar*² In Gorakhpur *chhaon* is a house in the forest

³ Gaz, N-W P, III, 271

The straw huts used by the lower castes in the Upper Doāb are called *rāoti*,³ or *dochanna chappar*³, a masonry house is *pallā*, when built partly of bricks and partly of mud it is *kachcha pallā*, and when entirely of mud it is *kachchā*, when it has three openings it is *sedarā* or *tiropoliya* or *tirpauliya*, with twelve openings it is *bārah darī*, and when provided with lattices it is *jaliddār*

SECTION II—PARTS OF THE HOUSE

1st The courtyard

¹ Gaz, Oudh, III, 120

² Wilson, Gloss., s v

³ Azamgarh Gloss, s v

Sahn, *angan*, *angana* or *angnā*,¹ *auāl*² is an enclosed space between cultivators' houses The space in front of the house is *agwārā*, and that behind, *pichhara*, *lauā*³ in the eastern districts, is the space in front of the door

2nd The inner entrance room—*dalān dogah*³

⁴ Elliot, Gloss., II, 222

3rd The upper story—*ata*,⁴ with its diminutive *atai*,⁴ or *uparauti kothri*

4th The underground story—*tahlhana*, *bhuindara* or *bhuinra*

5th The verandah—*ayaban* In the eastern districts *khamhā*² is a low verandah

6th The vestibule or portico—*oāra*, and in the eastern districts *dahlīy*,³ (a corruption of the Persian *dahliz*)

7th The sitting platform—

Chabutra, *chauntari* in the Doab and Rohilkhand The platform where the elders assemble to discuss village affairs is *chaupul* or *chaupar*

13th The cupboard—

This is generally *dlá* or *táq*, and in Azamgarh *gaunkhu*³ In the east districts *deorakhá*³ is a wall bracket for a lamp, and *gharaunchi*,³ *ghiraunchi*,³ *pharauti*³ or *pharauti*³ is a hole in the wall for keeping toothpicks

14th The men's and women's quarters, &c—

The men's quarters are *mardana*, and those of women *zanána*, and in the eastern districts the part between the two is *deorhu* To the east of the province the *khalngá* or *darlhol* are rooms set apart for the reception of the guests In Bundelkhand the *munder*⁴ is the inner and the *barotha*⁴ the outer room

³Gaz, N-W P, I, 103

SECTION III—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE

The materials used in the construction of the native house are as follows —

1st—The beams —

The wooden pillars, supporting the roof, are *thóni* *lhambhá*, in Azamgarh *lhamhua*,¹ *aricá*,² *ái*² (*Marwarí*), *thoblí*² (west districts) In the east districts *lauha*¹ or *lauwa*¹ is a truss formed of two poles to support the ridge pole The *gaunkhu* is a truss for supporting a thatched roof, and the *tarbátá*¹ or *tarautá* is a strong bambu under a thatch which supports it crossways The *otá*¹ is an earthen pillar for supporting a roof

¹Sett Rep Gloss, s v
²Fallon, Dict, s v

The ridge pole is *bolendá* to the west, and to the east *barer* or *barer* The *magar*³ is a ridge pole for a thatched roof.

³Nawádir-ul-alfaz, s v

The corner beam of the roof is *lamarballa* *banangá*³ or *bangá*

The thicker rafters are *ballá* and the thinner *loro*, in Bundelkhand *Kuayá*,⁴ and in the eastern districts *luar*

⁴Gaz N-W P, I, 262

To the east the round poles built up inside the mud walls are *gol* The *teol*⁵ or *telan* is a support for a broken wall

In Gorakhpur the beams of the *sólhu* or *sul* tree (shore robusta) are divided into the *eklá*, which are small round beams—the *barer* which are similar, but of a smaller size, the *gurha* are beams from trees two-thirds grown, the *charu* are squared and the *terhya* are crooked beams The *charu* are splinters of wood, a layer of which is placed between the rafters and the tiling

2nd—The tiles —

These are distinguished into the flat tiles *thaprd* or *thaprel*, and in Azamgarh *thapua*,¹ and the semicircular tile *narra* In Azamgarh *onkhu* is a rough mode of tiling when only flat tiles are used Bits of broken tiles are *tarat*¹ Tiles are baked in a kiln *ar*,² *pasard*³ *parj* *ar*² In the east districts the *tarat*¹ or *tarat* is the layer of floor bricks in a tiled roof between the rolls of thatching grass and the tiles

¹Fillet, Gloss II, 223

DIVISION XII

FOOD.

SECTION I — MEALS

¹ Gaz, N-W P, IV, 287² Elliot, Gloss, II, 213³ Azamgarh, Sett, Rep, Gloss, s r

THE morning meal is in the Doáb *nóehtá*¹ or *laleo*,¹ and in the eastern districts *nohari* or *lharmutáo* *Panpiáo* in the eastern districts, and in other places *lor*² or *alor*² is food eaten by the labourer in the intervals of work in the field

The midday meal is in the Doáb *chashá*³ or *lháua*, in Gorakhpur *dopahariya*, and in Azamgarh *charbanao*³

The evening meal is in the Doáb *byalá*¹ or *eshá*, and in Gorakhpur *sanyhá* or *sanyha*

SECTION II — PREPARATION OF FOOD

The following are some of the preparations of food:—

*Adauri*³—Little round cakes made of pulse

*Alhará*³—Barley ground without being first cleaned

Ardawá—Gram and barley mixed and parched, used as food for horses.

Atá—Flour or meal.

*Acta aũfá*³—The juice of sugarcane fully boiled.

*Acti auti*³—Sugarcane juice mixed with water and half boiled

Baghár—Seasoning used with food

*Bahuri*³—Unripe barley roasted

*Baylá*³—A dish of pease flour

*Balhir*³—Rice cooked in sugar and water.

⁴ Gaz, N-W P, III, 234

*Balúsalí*⁴—A sweetmeat made of wheat

*Baphaura*³—Pulse flour cooked by steam

Baifi—A white sweetmeat made of wheat, flour, milk and sugar

Barrá—Balls of urad pulse fried in clarified butter.

Barri—Balls of urad, mung or gram flour fried in clarified butter or oil

Ban—Stale food reserved for the next day.

Batáelá—A spongy sweetmeat made of sugar

Batápheni—Similar to the last, made of sugar and flour

*Berkain*²—Pulse cakes.

Beer.—Pulse flour

Blauri—Cakes fried in hot water

*Berar*³—Juicy food such as vegetable &c, covered with cur food

- Chaber á charban* — Parched grain
- Chenla* — Balls of rice steamed over a pot containing boiling water
- Chhách chhachh* — Buttermilk.
- Chhanauri* — A dish of pulse
- Chakas* ² — Roasted barley ground up with unroasted barley
- Chá va chúra* — Rice partially boiled, then pounded and roasted
- Chauri* ¹ — Unripe barley parched.
- Chichla* — A mess of pounded roasted vegetables
- Chopari roti* ³ — Cakes cooked with clarified butter or grease ^{'Narsádur-ní-alsár, s. v.}
- Chún* — Flour.
- Dabhalá* — Partially parched pulse
- Dohya* ³ — Pounded maize boiled in milk and eaten with ^{'Gaz., N-W P., III, 239} sugar
- Dal pithi* — (Gorakhpur) Balls of pulse flour boiled.
- Dalla dariá* ¹ — Coarse grains of meal after being sifted
- Darrá* ¹ — Coarse meal
- Dholhá* ² — A mess of ground gram and spices made to taste like meat
- Dhonga* ² — A thick cake
- Dhoi dhui* ¹ — Soaked pulse ^{'Ellis', Gloss., II, 252}
- Dhúmrhi* ¹ — A round sweetmeat made of rice flour, sugar and clarified butter
- Dubh dubh l.* ¹ — Pulse cooked in warm water.
- Ghengá* ² — A dish of rice and flour
- Ghevar.* ² — A sweetmeat made of wheat flour ^{'Fallon Dict., s. v.}
- Ghughuri* ¹ — A mess made of pulse, clarified butter, &c. ^{'Gaz., N-W P., III, 234}
- Golix vide gujha.*
- Guldina* ² — A sweetmeat made of wheat.
- Ganjhi gunghá* ² — A sweet cake of wheat.
- Hábus* ² — Green barley or wheat roasted for food.
- Halva* — A sweetmeat made of eggs flour, and clarified butter.
- Horh* — Young ears of the pulses parched.
- Jábar* ² *jabrá*, *jabri* ¹ — A mess of rice, vegetables clarified butter. &c.
- Jalebi* — A sweetmeat in a coiled shape made of fine wheat flour, sugar &c.
- Jaur.* — Rice &c, boiled in milk.
- Jawalhar* ¹ — Ashes of burnt ears and stalks of barley ^{Gaz., N-W} used as a cure for indigestion
- Jhínha* ¹ — A mixture of coarse sugar, hemp, clarified butter &c
- Karfouri* — Cakes of flour filled with pulse &c
- Kherdar* — Bread made of the fruit of the *manúá* tree — *Bassá latitoia*
- Kerhiat* ² — Food saved from supper for the children's
- Khambá* ² — Food saved from supper for the children's breakfast.

¹¹Gaz, N-W P, III, 234*Khayár*¹¹—A sweetmeat made from wheat flour in the form of a date*Khuchri*—Rice boiled with pulse and spices*Khlál*—Maize or rice slightly damped and then parched in very hot sand of *láwá**Khír.*—Rice boiled in milk*Khurmá*—A sweetmeat in the form of a date made of wheat flour, sugar and clarified butter*Khushlá*.—Plain boiled rice without spices*Ko há*³—A thick cake of bread*Konhrauri*³—Cakes made of ground pulse and pumpkin.*Koeli ki roti*—(Gorakhpur) bread made of crushed mango stones*Laddú*—A sweetmeat made of cocoanut kernels, sugar and cream*Lai*³—Parched rice without sugar.*Lapsi.*—Thin sweet pastry*Látá*—A mess made of the flowers of the *mahud*, (*Bassia latifolia*) molasses and parched grain flour*Láwá*—Maize, rice, &c, damped and parched in hot sand of *khlál**Loi*—The lumps of dough out of which cakes are made.*Magdar*³—A sweetmeat made of pulse and sugar.¹²Gaz, N.-W P, IV, 268*Maheri*¹²—A mess of rice and buttermilk*Mahnáwar*—Rice, turmeric, and salt boiled in buttermilk.*Mahuar*—The flowers of the *mahud*, (*Bassia latifolia*) soaked overnight with gram, pease or linseed, crushed next morning and a cake made of the paste*Muddá*—Fine sifted flour*Makuni*³—Cakes made of pease flour.*Mathá*—Hot buttermilk¹³Gaz, N.-W P, III, 234.*Mathri*¹³—A sweetmeat made of wheat flour.*Math jaur*—Buttermilk boiled in water and a little rice, &c, added.*Merl hun*³—Broken pulse or rice.*Mungchhi*—Bills of pulse flour boiled in clarified butter¹⁴Gaz, N.-W P, III, 235*Nakhúdi*¹⁴—A preparation of gram*Nguri*³—Barley from which the husk has been removed by pounding*Pakauri*¹⁴—Wheat cakes filled with gram flour¹⁵Navadir ul alfaz, s v*Palcikan*¹⁵—The dry flour rubbed on the dough as it is being made into cakes*Palle*—Balls of flour and sugar fried in clarified butter*Parachhi*³ *panhi uti*, ³ *panchi*³—A thick cake of bread¹⁶Wilson, Gloss s v*Pi pir*¹⁶—A crisp cake of pulse flour*Piri*³—A roll of coarse flour cooked by steam in a pot with some water in the bottom and resting above on a log*Parauni*³—Little cakes of pulse flour

*Parimal*³—Parched maize or wheat.

Parthan—*Paléthan*, q v

Pataurá,³ *patiaura*³—A mess of pulse flour cooked in the leaves of the arum (arui)

Petha—Candied gourd.

*Pheni*¹⁷—A frothy sweetmeat made of wheat flour and sugar ^{17Gaz, N-W. P, III, 234}

*Phutehra*³—Parched gram and pease

Pich—Rice gruel.

Píthi—Pulse flour

Prátha, *parathá*—Bread made like piecrust

Púd.—Wheat flour and molasses mixed and cooked in clarified butter

Púran—Pulse flour cooked inside a wheat cake

Púri—Thin cakes boiled in clarified butter.

Ságpíthi—Pulse boiled with vegetables

Samosá—Balls of flour with fruit, &c, inside cooked in clarified butter

Sattú—Parched gram ground into flour

*Seo*¹⁸—A sweetmeat in the form of an apple

^{18Gaz, N-W P, III, 285}

*Shakarpárá*¹⁹—A sweetmeat of wheat flour.

Síyí—The flour from the centre of the wheat grain.

Thurra,³ *thurri*.³—Grain which has not burst while being parched.

*Toran*³—Cakes of dry bread which must be broken before being eaten

*Tuká*³—The fourth part of a round cake

Ujhúá—Cooked mustard seed or blossoms of the *Bassia latifolia* (mahua)

Ultá—Peas pudding

Úmí—Unripe ears of barley and wheat cut in the spring harvest (*rabi*), and of the millets *sauan* and *tangan*, cut in the autumn (*khariif*.)

DIVISION XIII

CEREMONIES OF RURAL LIFE.

SECTION I — MARRIAGE

Marriage is *byāh* or *shādī*. *Nikah* is the less regular form of marriage among Muhammadans. The husband is *bar pi*, *bhatar*, *khāwīnd*, *khasam*, or *shauhar*. In the Eastern districts a woman calls her husband *mard* or *mardā*. A wife is *jorī* or *jurwā* or *istri* among the Jits of the upper Doab the word *bībānī*,¹ and in the upper Doab *bām*² are also used. In the eastern districts *mehráurī*, *maug*, or *maugi*, *dhamā*³ *bolū* or *parānī* are met with. When there are two wives each is *saut* or *sautīn*, *saul* or *saulan* to the other and the first wife is *byāhtā*. A woman whose husband is alive is *suhagan*, and in the eastern districts *ahbātī* or *ahwātī*.⁴ A widower is *randūā* or *randor*. A widower who marries a second time is in the eastern districts *duah*,⁵ and a man three times married is *tūh*. A widow is *beuwā*, *rand* or *randorī*. The second marriage of a Hindu woman is *dharāuna* or *dharāunca*, and the second husband of such a woman is *dharāicha*. Among some castes the concubinage of a widow with generally one of her late husband's relations is legalized and is called in the Doab and Rohilkhand *larāo*,⁶ *sagai*, or *madal hila*. Children brought forth by the woman previous to this ceremony except when the late husband's brother is the father are called *ladhelar*⁷ or *ladhelarā*.⁸ A woman who lives with a man without marriage is to the east of the province *gharlatī*,⁹ *dhenmanī*, or *ralhell*.³ The bridegroom is *banrā* or *dulha*, the bride, *dulhan*. The dowry is *dahaz* or *dahaj*, *dai*,¹⁰ or *jahaz*, *mahar* is the marriage settlement among Muhammadans.

SECTION II — WEDDING CEREMONIES

The proposal for a girl in marriage by the boy's relations is *mananī*. This is done by the *soora* or match-maker. To the east *taurab*¹ means to search for a boy in marriage. The betrothal is *sagai*, the marriage procession *barat*. In the eastern district *marjāl* means the marriage procession remaining at the house of the bride for a day after the wedding and *dolūark* *dolkark* or *dolkarkh*¹ is a woman who has gone to her husband's house without a marriage procession. The ceremony of bringing the bride to her husband's house to consummate the marriage is *gaura* and in Rohilkhand *rauna*.² The newly arrived bride and her party are to

¹ Elliot, Gloss, II, 232² Patton, Dict. s. v. *istri*³ Azamgarh, Gloss, s. v.⁴ Elliot, Gloss, I, 274⁵ Elliot, Gloss, I, 276⁶ Elliot, Gloss, I, 249⁷ Azamgarh, Gloss, s. v.⁸ Patton, Dict. s. v.

east *gaunahri*,¹ and her escort is *pathaunīa*, *anacai*¹ *anwanhān*. The second visit is to the west *challa* or *du* and to the east *dongā*, and the third *tengu* to the east *tisrā* to the west. Her subsequent visits to her father's husband's house are to the east *anaunī pathaunī*. The husband and wife each call the houses of their respective father's law *susral*. The wife knows her parent's house as *naiha mailu*. The husband calls the house of his father's mother *nāmhāl*. *Dādāurā* or *dādihāl* and *dādīā*² are the paternal grandmother's house. *Pūsar*¹ is the husband's father's home and *mamāūr*¹ is that of the maternal uncle. *Ajāurā* is the paternal grandfather's house. The permission given to the bride to visit her parent's home is *rukhsat*, *bida* or *chhutti*. At the wedding wreaths of mango leaves, flowers, &c, known as *bandhanwā*, *bandanbarī*² (Farukhabād), and to the east *bancur* or *bandneur* are hung over the door. The marking of the bridegroom's forehead before marriage is *tīlā*. This is done by a man called the *tīlāhru*¹. The *gath bandhan*³ is the part of the ceremony when the clothes of the bride and bridegroom are tied in a knot. The *gānthī*¹ is a silver pendant attached by a thread to the arm or to the corner of the shawl of a newly married woman. The *sūt pherī* or *sat bhaunrī*² is the ceremony of turning the bride and bridegroom seven times round the sacrificial fire. The wedding breakfast is *pangat*⁴. *Bhātān* is the feast at the houses of both parties the day before the marriage procession. *Ubtan*, *abtan* or *bukā* is the cosmetic of turmeric, meal, oil, &c, rubbed on the bride and bridegroom for about ten days before marriage. *Tel charhānī* is a similar application of oil. The *janampatr* or *janampatī* is the horoscope of the boy and girl. If they agree the phrase *gannā bannā* is used. The *phaldān* is the money, &c, given by the girl's relations to those of the boy's as a pledge of carrying out the marriage engagement. This is carried by a man known as the *chhen lahrū*¹ in the east of the province. After this the boy's father performs a rite known as the *tīlā*, and from this date the *laqan* or period of the marriage ceremonies commences. The *parāhan*, *ārtī*, or *artī*, and *sewal* are ceremonies nearly all of the same kind, the essence of them being that a married woman of the family takes a brass pan (*thālī*) with a small lamp and gives them to the boy, and then holding two corners of her mantle (*doputtā*), touches with them the pan, then the boy's forehead, and then her own. The day after the wedding is *barhār*,⁵ on that day the ceremony of feeding the bridegroom is solemnized, the food is known in Gorakhpur as *basīwā* *lūana*, or *khichrī lūana*. The *chauthī*² is the ceremony of untying the wedding bracelet (*narī* or *langnā*) from the wrist of the bridegroom. When the auspicious day for the marriage has been fixed, an announcing letter is sent to the boy's father. This is known in some places as *teiwā* and in Gorakhpur as *lagan patī*. The regular invitation to the wedding is *neotā*. The rite performed by the bride's brother of raising the bridegroom by the ear and dropping him three times is *uthwāl* *bairāwāl*². *Āthāl*² is the bathing of the bridegroom and bride on the third day after marriage respectively by eight men

¹Wilson, Gloss. s. v.⁴Carney, K. T. s. v.⁵Grawe Ma'hura Memo, 2 s, 103

and women *Bhāji* or *jeonār* is the food given to the brotherhood at the wedding. The *maur* is the head dress worn by the bridegroom. The bride wears the *mauri*.

The presents given by the brotherhood to the parents of the bride and bridegroom are *neatā*, *pārhat*,¹ and *neochhāwar* are presents made to dependents. *Gaudān* is the present of a cow made by the girl's father to the family priest (*parohit*). The *gurelhab*¹ or *pratislhab* are presents made to the bride by the elder brother of the bridegroom. The *lanyādān* is the ceremony of making over the bride to the bridegroom. As the bridegroom's party go away after the wedding the men embrace. This is known in Azamgarh as *angmalhab*,¹ and in Gorakhpur as *milan*. The *anchardharud*¹ is when the bridegroom before leaving with the bride seizes the hem of the garments of the old women of the family and demands money. The day after the evening of the arrival of the bridegroom's party is *januānsd*. The *dāl*,¹ *dulbari*,¹ *dalmaun*,¹ *bari*,³ or *charhausa* are the wedding presents sent by the bridegroom before the arrival of the procession. The *patari*¹ is the bride's yellow dress, and the *lanhāwar*,¹ a red handkerchief or sheet used in the ceremony. There is a ceremony in which cooked rice is given to the bridegroom and other unmarried boys. This is known as *lonhāt lā bhāt*¹ or *lonkrat lā patari*¹. In the *chumdwān* rite the women put rice in the hand of the bridegroom and flowers on his feet. The *duār pīyā* is the ceremony at the door of the bride's house when the party of the bridegroom arrives.

When the bride comes to the house of her husband, it is the custom for her to pass from her litter to the door putting her foot into a basket at each step. This custom is known as *dauri men gor dālnā*. The *dhurchhāt*¹ is a rite peculiar to Agrawalī Brahmins in which on the arrival of the bridegroom the bride's friends meet his party with presents. The *nahchhāt*¹ is the ceremony of cutting the boy's nails for the first time at marriage, and the *pair pīyā* is the washing of the bridegroom's feet by the representative of the bride when the marriage arrangements are complete.

SECTION III — BIRTH

The feast given and rites performed in the seventh month of pregnancy are known as *satmusa*,¹ *satucasa*,¹ or *satucasa*¹. The *baas gunth*,¹ or *satmusa* is the ceremony of tying a knot in a string on the child's birth day. The *chhat*¹ is the rite on the sixth day after delivery. On that day the child is named. *Chilla*¹ is the ceremony of purification performed on the fortieth day after the birth of the child. The ceremony of first feeding the child with grain is *anpūrcan*,² *pūrcan*,² or *chalana*¹. An adopted child is *mutabann* or *ras nashin*. To adopt a child is *gadlena*, *ratbathann* or *rasbann*. When a woman for some reason cannot suck her child the term *thantū*, *dudh lattu* or *sataura* are used. A seven month's child is *satmusa* an eight month's child *athmusa*. When a woman has a child every year the phrases *barāun*, or *tiar barāun*, are

¹Wilson, Gloss, s. v.

²Elliot, Gloss, I, 16.

used A woman with only one child is *elauni*,² or *ekican*, in the east districts A barren woman is *bányh* A woman after delivery until the purificatory ceremonies are performed is in the east of the province *alwanti*.³ The lying-in room is *obar*.³ In this a fire known as *pasanghi*² is kept burning for ten days after the woman's delivery The *biavri*,² or *sadhavar*, in the eastern districts are presents at pregnancy *Khatnah* or *lanári*¹ is circumcision among Muhammadans The *achhucani*⁴ is aromatic food given to a woman after child birth

²Azamgarh, Gloss, s. v.³Nawadir ul-alfaz, s. v.

SECTION IV — DISPOSAL OF THE DEAD

The burning of a corpse is *dágh dená* or *dagadh* The bier on which the corpse of a Hindu is removed is *arhi*, which becomes *ranthi*¹ in the east, and *rathi*¹ among the Marwaris, or *tilthi* The cremation place is *chiháí* *chukána*² *chuhára*,² *marghat*,² *bhoidaghi*,² *smusan*,² or *saman*,² *chul á*,³ and in the eastern districts *harohar* The funeral pile is *chitá*,³ or *chitákhá*.³ When the body is nearly burnt the friends each throw five sticks known as *pachlathá* into the fire The offerings made to the manes during cremation are *chitá pinda*.⁴ The *pinda* are offerings made at the obsequial ceremonies The celebration in the month of *Kuár* is known as the *lanagat*,⁴ *pitra paksha*,⁴ *shraih*,⁴ or *nauhan*.⁵ The ceremony on the second or third day after death is the *uthavani*¹ when food consisting of rice, milk, and *urá* pulse known as *dúdh mullh* is distributed to the relatives For ten days after death the rite of the *dipdan*,³ or hanging a lamp to a fig or other tree to light the soul of the deceased to the other world is performed A vessel with water known as a *ghant* is hung from the tree and the relatives each day up to the tenth throw handfuls of water mixed with sesamum (*til*) one the 1st day, two the 2nd, and so on This is called *tilányul* When all the ceremonies are performed in the orthodox way it is called *hrya larm* When the body is merely thrown into a running stream or it is *jalpabab*, *jalparwah* There are five days in the year during which if a death occur the body must be thrown into a stream, not burnt These are called to the east *pachá*, and to the west *panchal*.⁷ The visit of the women to condole after a death is *angná*.⁵ The *Lhorsi*,³ is the ceremony on the 16th day On the 10th day is performed the *khaur*,⁵ or *laghryu*,⁷ and the *ghut* or ceremonial bathing This day is also known as the *dargátar*,⁵ *dargatra*, or *daswan*, and the widow assumes white clothes *ranrás*.⁵

¹Fallon, Dict s. v.²Elliot, Gloss II 265
Wilson, Gloss s. v.
³Wilson, Gloss, s. v. ch. ts⁴Wilson, Gloss, s. v.⁵Azamgarh Gloss, s. v.⁶Elliot, Gloss, I, 242⁷Gaz. N.W.P., VI, 565

SECTION V — CEREMONIES AT PLOUGHING AND SOWING

The *mahúrat*,¹ of Rohilkhand and the *akhtij*,² which is performed on 18th *Baisakh*, are modes of fixing lucky seasons for the commencement of agricultural operations The ceremony is intended to propitiate the *sheahnag* or world serpent In the eastern districts the rite of throwing a handful of grain into the field at the beginning of the months *Asárh* or *Kartik* is known as *múnth*.³ The grain is sown in the north-east corner of the field which is called the *munthwá* *lon* in Gorakhpur During sowing the surplus grain is distributed

¹Bareilly Sett. Rep, p. 69
²Elliot, Gloss, I, 193 f.³Azamgarh Gloss, s. v.

⁴Elliot, Gloss, I, 226

⁵Gaz, N-W P, III, 228.

⁶Elliot, Gloss, I, 271

each evening to the workmen This is called *ubardá* in Gorakhpur, in Rohilkhand *byar*,⁴ and in the Upper Doáb *byar* In the Upper Doáb, the ceremony of testing the direction in which the wind blows before the cane is planted is called *paun*⁵ *paruchkhá* The day on which the cane is sown is called⁶ *alhráj*, *álkhaj*,⁶ *álh bhaj*,⁶ or *ulharhaj*,⁶ or *nunauni*⁶ The worship of the plough after the cane is planted is *álhar*,⁶ or *olhar* in the Upper Doáb

⁷Elliot, Gloss, I, 247

The conclusion of the sowing season which is a time of festivity is known as *dhalyá ghar*⁷ (the brushing out of the sowing basket) *lunr mundlá*,⁷ *hanar*,⁷ *baibhar*,⁷ *lunr bhaj*,⁷ and in the eastern districts *lurmundan* The *nág bac puga* in the eastern districts is performed with a lamp filled with clarified butter and *urad* pulse It is principally carried out in planting betel (*pan*)

SECTION VI — HARVEST CEREMONIES

¹Bareilly Sett Rep, p, 93

²Elliot, Gloss, I, 243 & ff

³Elliot, Gloss, I, 245

⁴Gaz, N-W P, III, 228

⁵Gaz, N-W P, IV, 28

⁶Azamgarh Gloss, s v

⁷Gaz, N-W P, III, 229

⁸Gaz, N-W P, IV, 28f

⁹Gaz, N-W P, III, 229.

The ceremony at the first cutting of the sugarcane is known as *deothán*¹ (Rohilkhand) *dithwan*,² *dataund*,² *daiten*,² *dashtun*,² or *dudon*² and *bodin*³ It takes place on 11th of the bright half of *Kártik* (*Kártik badi eládasí*) In Rohilkhand there is also a ceremony in *Kártik* to avert from the cane the *áinri* insect This is known as the *sú lá pújá*⁴ When the cane is cut, a red string called *lalawá*⁴ is tied round the first bundle On the first day of the cane pressing, the ceremony of distributing the juice is known in the Upper Doáb as *raswá*,⁴ in the Central Doáb *raswául*,⁵ and in the eastern districts *lhappar jar*,⁶ or *bhanraro*⁶ The ceremony at the first boiling of the juice is in the Upper Doáb *farídi*,⁷ in the Central Doáb *jaláwan*⁸ by Hindus, and *sinni*⁸ by Muhammadans and in Gorakhpur *gharthá bharthá* The ceremony at the last distribution of the cooked juice is in the Upper Doáb *ikh barhi*⁹

¹⁰Elliot, Gloss, I, 197

¹¹Elliot, Gloss, II, 292

When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies This is known to the east of the province as *nawán* and in the west *arwan*,¹⁰ *dadrí*,¹¹ *alo*,¹¹ *awási*,¹¹ *lawal*,¹¹ or *lawari*¹¹

¹²See Elliot, Gloss, I 195, I, 236

Bareilly Sett Rep, p 66.

When the grain is collected on the threshing floor, certain ceremonies¹² are performed to propitiate the ghosts and penitents of the village known as *dih*, *bhut*, *bamár*, *deo* and *jálm*, or *dání* In Gorakhpur the offerings of a clay horse or elephant, a woman's forehead or navel (*tilulí*, vermilion, (*sundur*), and an ear ornament, (*tarí*), are called *pujaurá*

SECTION VII — MISCELLANEOUS CEREMONIES

¹Elliot, Gloss, I, 247f

²Elliot, Gloss, I, 235

³Elliot, Gloss, I, 195

Among these may be mentioned the *dammaḍar*,¹ or *dham-níl*,¹ a feast in honor of Badi-ud-din Shah Madar, which is also known as *chharí*,¹ *medni*,¹ *chiragha*,¹ and *badi*¹ The *barra*² is a rope made of the *maṭra* grass which is pulled by the inhabitants of adjoining villages on the *Bantu chunda*,² or 11th of the light half of the month *Káir* The *chíty*³ is the feast on 18th *Baishák* on which the obligations of the

spring harvest (*rabi*) are cleared off. This is in the east districts the *alku tithua*, or *lati kuti*. On the *el'adusi*, or 26th *Jeth*, is the *deosoni*, when the women mark the houses with lines of cowdung fast during the day, and eat sweetmeats in the evening. In the eastern districts, the rite performed at the selection of the site of a new village is the *dih bandh-wai*, which is performed by two men, the *pattua* and *mat-tua*, the latter of whom pretends to be seized by the local ghosts. The *godhan*¹ is a woman's rite in which they make cowdung figures of snakes, scorpions, &c., and beat them. The *juti*¹ is a fast and worship with women on the 8th day of the dark half of *Kuik*, for the benefit of their children.

¹ Azamgarh Gloss, s. v.

SECTION VIII—ARBITRATION, OATHS, &c

A body of arbitrators is *panchayat*. The chief arbitrator is *sarpanch*, *pradhan*, or *pardhan*. In deciding a disputed boundary the arbitrator walks along it with a raw cowskin on his head, and holds five sticks in his hand to imply that he represents the body of arbitrators. This is known as *chhauri*¹ in the western districts, and *dilli*¹ in Benares. When one party in a case challenges the opposite party or a particular person to an oath, the phrase used is *hasr karna*. The oath is taken on the *harbans pothi* or *purand*, and the person taking the oath wears a yellow loin cloth *plli dhoti*. The oath taken on the cow is in the eastern districts *gauharis Gurur*² is a circle drawn on the ground in which the man who takes an oath stands, or from which he takes the thing claimed. Excommunication from caste is *hugga pami band*. The herdmans among the Bani caste is *chaudhri*, or *choh-raut*; among Telis and Chamars *miltar*, and among the Gujars of the Upper Doab *pardhan*, *padhan*, or *padhan*.

¹ Elliot, Gloss, I, 259

² Azamgarh Sett Gloss s. v.

A magician in the eastern districts is *sokha* or *ojha*, and to the west *jadugar* or *sydn*. His incantations are *jadu* to the west and to the east *sokha* or *ojha*. An omen is *shaqun* or *shujun*, if auspicious it is *nel shugun* or *sagnauti*, and if inauspicious, *lusaqun*² or *badshagun*, *lhom*² is an evil omen connected with certain days and places. There are a vast number of local divinities (*diwar*,³ *dihwar*,³ *thanapati*,³ *gram dola*,³ or *blama*,³) worshipped in these provinces. A *lali asthan* or mound in honour of the wife of Shiva is generally erected outside each village. The wife of Shiva is generally a Brahman or holy man is to the east *brahm*. Among the local divinities may be mentioned, *Kateari*,² *Barnachi*,² *Hanwai*,³ *Bhim Sen*,² *Chanwar*,³ *Kushnuth*,³ *Mansaram*,² *Hardaur*,³ *Ratnu*,³ *Harum*,³ *Jharland Israr*,³ *Kall Sen*,³ *Bi-hari*, *Haridwal* or *Hardeo*, *Ratan Pande*,⁴ *Mani Pande*,⁴ *Mari Bhawan* (the goddess of death), *naki bir*⁴ (a divinity among the Nri caste), the *agya baitol* called also the *dano* or *dan sahib* (a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers at night) *sumay*, or *banspati mai*, (the dreaded forest goddess, to whom a heap of wood is raised beside the road, and every passer-by adds a stick) *Raja Kidar*,⁴ or *Kharaya Khazi* (the patron god of the boatman (mollah), caste) *Nathu Kahar*⁴ the protector of bearers (*lahari*,

² Elliot, Gloss, II, 242

³ Oudh Gaz, I, 517

and boatmen (*malláh*) A male and female ghost, the *jál* and *jánu*, protect adjacent villages, and are propitiated by gifts of grain at harvest *Tollá*, *tutlá*, or *toná*, are spells or charms generally with an evil object The *úparicuns*,² *uparihá*,² *úpari*,³ *bátás*,² or *bayar*² are various kinds of evil spirits in which villagers believe. The *ghoghari*,² *ghogho*,³ or *dodo*,² is a ghost invoked to frighten children *Bihá*² is a witch in the eastern districts In Gorakhpur she is known as *bhánmat* or *bhánmati* In Gorakhpur the *dukhrá bhát* is a sort of vampire that goes about at night sucking children's blood and milking cows A stick from a crow's nest (*gad l: lahri*) is supposed to have great magical power The *pujápá* is an animal, &c, offered to Káli as a sort of scape goat. This is also known as *lhelaina* In cases of sickness (particularly small-pox) some rubbish is exposed on the road in a saucer This called *jog* is supposed to communicate the infection to the first person who touches it A little masonry terrace is sometimes erected near a village, and twice a year jars of water are placed on it to lay the ghost of a childless person This is known as *atá*⁵ in Mathurá The oblong mounds studded with flags to avert epidemics especially cholera are *hardaur*⁶ The dieties which bring disease are propitiated with an offering of various liquids poured on the ground which is called *chhá*.² The *lhatolá* is a miniature bedstead hung on a tree as a propitiatory offering The *ojhuni piyá* in Gorakhpur is the worship of a deified Ahir named *Káshi Dás* It is performed in the month of Sávan by the lower castes The *Khetí Bhawáni* is worshipped by Koiris, when they plant and cut their vegetables Similarly the Muhammadan vegetable sellers (*lunyard*) recite the *fátikhá* or opening chapter of the Qurán *Ráhu deotá* is worshipped by Doms and Dosadhs in Gorakhpur, the ceremonies are a sort of fire worship, and are described in the District Gazetteer The *banot sarg*⁷ is the emblematical marriage of a grove to a well without which preliminary observance it is unlawful to partake of the fruit The *brakhot sarg*³ is the ceremony of marriage performed in the name of a bullock let loose on 11th day of mourning for a near relative. The *jálotsarg*³ is the emblematical marriage ceremony on completion of a well or tank Water brought from a sacred river, spring, or place of pilgrimage (*tirath*) is much used in religious ceremonies, and is carried by men called *kámarthi* or *lanrínathí*

²Growse Mathura Gloss,

³Elliot, Gloss, I, 269

⁷Elliot, Gloss, I, 233 F

⁵Elliot, Gloss, I, 234

²Elliot, Gloss I, 273

DIVISION XIV.

TRADE AND MONEY-DEALING.

SECTION I—TRADE AND ACCOUNTS

TRADE is *lenden*, *beohár*, *byopár* or *bepár*, *banay* or *bany*, *bohrgat*, *dád sitad*. A money-lender is *mahájan*, *bepári* or *byopári*, *sáh* or *sáhu*, *sahúkar* or *bohár*. *Rínuhá*¹ in the east districts is a lender or borrower. An account book is *bah* or *syáhá*. Each page is *báriz* or more generally *panná*. According to Elliot,² "the page is divided into two equal parts called *zila'*, each *zila'* is divided into two *ru'an* or *rukn*. The right hand *zila'* is called the *húsho*. The first right hand quarter (some say half) of the left *zila'* is appropriated to the *báriz*, and the remaining portion is called the *irádá*. The *báriz* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the *irádá* and *húsho*." In the eastern districts the ordinary village money-lenders keep only one book, the dry-book *roznámah* or *roznámchah*. Each page of this is called *punná*. The left hand or credit side is known as *jama'* or credit, and the right or debit side *nám*. Very small traders do not keep up even this book. They have a separate slip of paper containing each customer's account, which is called *sarkhat*. Wealthy traders who only carry on one trade or deal in only one class of goods can do with three books—

(1) The *roznámchah* or *roznámah bah*—the dry-book, as above described, with two pages (*panná*), the *jama'* or credit and *nám* debit. They are not very careful about this book, and erasures are not much matter.

(2) The *ro'ar bah*—This is in exactly the same form as the *roznámah*. There is only this difference, that it is balanced after each transaction. For example, the book shows Rs 1,000 on the credit side, Rs 100 are disbursed on a certain account. This is entered on the debit or *nám* side and the book is balanced showing Rs 900 still to credit. This is called *bah talu'* and is brought forward again to credit. A man who carries on several distinct trades keeps up a separate *ro'ar bah* for each.

(3) The *khutá bah*. This is made up as time allows out of the *roznámah bah*, of which it is in fact an abstract. It contains each creditor's accounts parallel with a reference to the page of the *roznámah bah* on which each item has been entered day by day. Some traders keep up separate *khutá*

¹Azamgarh Gloss, s v²Gloss, II, 229f.

bahs for each of their trades or speculations Others have only one general *khata*

Besides these there is the *jamá kharch* It is only an abstract *khataum* or *khataum* of the *roznamah bahi* showing the totals of the receipts and payments on each page, *pannu*

SECTION II — INTEREST, DISCOUNT, COMMISSION

Discount and commission are *dharat*,¹ *batta*,² *chota*,³ and in the eastern districts *balkar*⁴ Interest is *sud Barhi* is interest in kind paid on seed-grain *Biaj*⁵ is interest on money *Bidju*⁶ is the capital put out to interest *Barhotari* is profit or interest *Udhai* is a loan when the exact thing lent is to be returned *Qarz* is a money loan. also *paincha*⁷ or *paoni* A temporary loan is *dast gardan* or to the east *tanja* A debtor is to east *lhadula*, *kháubir*⁸ is a defaulting debtor; *gayala khátu* a bad debt When an animal or other property is pledged for a debt it is to the east *lái* or *láwan butuwan*⁹

¹ Elliot, Gloss, II, 151

² Elliot, Gloss, II, 41

³ Wilson, Gloss, s. v.

⁴ Azamgarh Sett Report, Gloss, s. v.

⁵ Elliot, Gloss, II, 229

⁶ Elliot, Gloss, II, 35

SECTION III — RATES OF INTEREST

The following are the rates of interest charged —

1 *Deorha* or 50 per cent, e. g., a man borrows 5 maunds of grain at sowing time and repays 7½ maunds at harvest without reference to the selling price at the time of borrowing or repayment

2 *Deorha nirlh lálle*¹ or *bisár*²—A man borrows five maunds of grain worth, say, Rs 10 at sowing time He repays after harvest Rs 15 worth of grain

¹ Bareilly Sett. Rep., p. 80

² Elliot, Gloss., II., 230f

3 *Bhao úp suwaia*³—A man borrows five maunds of grain at sowing time, the value being, say, Rs 10 He repays Rs 12-8-0 worth at harvest at current rates

³ Bareilly Sett Rep., p. 80.
Gaz., Oudh, I, 144f.

4 *Suwaia*—Twenty-five per cent This is considered a fair rate, provided the substitution of grain and price is not made

5 *Ughai*⁴—A form of money lending Rs 10 is borrowed, and is to be repaid in a year at Re 1 per mensem This is known as *chhoti ughai*⁵ Rs 20 for a loan of Rs 16 also to be repaid in 12 months at Re 1 per mensem is *lambi ughai*⁶

⁴ Wright, Memo, Cawnpore p. 98

6 *Bhao bil tá lend, bho bil ta dena*⁷—A cultivator returns at harvest an equivalent in grain to the real money value of the grain lent at the time of borrowing, no interest being charged

⁷ Bareilly Sett Rep., p. 61

7 *Talasi*—In the east districts is money interest at 2 pice or one *tala* per rupee

⁶ Azamgarh Sett Rep., Gloss, s. v.

The first money received by a shopkeeper during the day is *dast la'ih*⁷ or *bokni*⁸ A pledge or deposit is *giro*⁹ or *giri*¹⁰ *Guthaund*¹⁰ is properly a deposit tied up in a bag *Jalar*¹¹ or *jankar*¹² is a pledge in deposit until goods which are taken away are finally approved of.

⁷ Nawádir-ul-Alfaz, s. v.

⁸ Elliot, Gloss, I, 232

⁹ Elliot, Gloss, II, 327

¹⁰ Elliot, Gloss, II, 333

¹¹ Elliot, Gloss, I, 272.

SECTION IV —MORTGAGES

¹Elliott Gloss, II, 169f

A mortgage is *rahn* or *bandhak* the mortgagor *rāhn* and the mortgagee *murtahin* In Bundelkhand the *gullāi*¹ mortgage binds the mortgagor to pay three-fourths of the revenue of the mortgaged land An usufructuary mortgage is *patāwān* in the east districts, and in other places *bhog bandhak*² or *pat bandhak*² *Bhog labha*,³ is the usufruct in lieu of interest A redeemable mortgage is *būrā*⁴ in the eastern districts *Disht bandhak*⁵ is a simple mortgage without occupancy A conditional mortgage is to the east of the province *jamog*.

²Elliot, Gloss, I, 227³Wilson, Gloss, s v, bhog⁴Elliot, Gloss, II, 31.⁵Elliot, Gloss, I, 227.

SECTION V —MISCELLANEOUS

¹Elliot, Gloss, II, 28²Elliot, Gloss, II, 231³Elliot, Gloss, I, 255⁴Wilson, Gloss, s v,⁵Azamgarh Sett Rep, Gloss, s v⁶Elliot, Gloss, II, 339.⁷Wilson, Gloss, s v⁸Elliot, Gloss, II, 35.⁹Elliot, Gloss, I, 229,¹⁰Elliot, Gloss, II, 177

An invoice or manifest is *byāl*.¹ Insurance is *bīmā*² A handsel or something additional given to a purchaser is when given in kind *ghelauni*,³ *ruk*,³ *phao*,⁴ and in the east districts *ghālu* or *ghalwā* *Jug*⁵ is similarly used by women in making petty purchases A money box is *golāl*. To test coin is *pa-ahndā* A money-tester is *parkharyā* or *pajkhuyā* To test the correctness of scales is in the Upper Doāb *hār lenā*,⁶ *tār lenā*⁶ in Rohilkhand, and in the eastern districts *sādā lenā*⁶ Capital is *punī* or *bisāt*.⁷ *Bījū*⁸ is properly capital out on interest. The adjustment of accounts is *bujhārat* To test the entries is *janch lenā* A release in full of a debt is *bharpār*, *bharauri*,⁹ *fārgāh-khatī* or *farkhatī* or *chhor chitthī* The phrases in the eastern districts are *kāghaz sun ho gāyā* or *daurān ho gāyā* Money advanced on the security of standing crops is in the Upper Doāb *inch*¹⁰ To become bankrupt is *dhawālā nūlānā*

A bill of exchange is *hundi*, *tip*⁷ or *pāt*⁷ The duplicate of the bill is *pañh*,⁷ *pañth*,⁷ *par pañh*⁷ or *par pañth*⁷ A bill payable at sight is *darshanī*, if payable at a future date it is *miādī* The salutatory heading of the banker's letter of advice is *jog* A bill paid and discharged is *khokhī*⁷ The phrase in Gorakhpur is *bhugtān ho jāna*. To accept a bill is *salārānā* The number of days after date is fixed by making it payable on such and such a *mutti*.

DIVISION XV.

WEIGHTS AND MEASURES.

SECTION I.—MEASURES OF LENGTH

The *ungal* and *angul* is a finger breadth equal to eight barleycorns, 12 *ungal* make one span

¹Gaz, N-W P, III, 314

²Gaz, N-W. P, I, 185

³Azamgarh Sett Rep, Gloss, s v

⁴Sett Rep, Gloss., s v.

⁵Gaz, N-W. P., I, 121, I, 185

⁶Gaz, N-W P, III, 315

⁷Prinsep's Useful Tables p 88ff

⁸Gaz, N.-W P, I, 185

The *angush¹* in Meerut is the length of two barleycorns The *bhāo¹* is the breadth of $5\frac{1}{2}$ threads (*sūt*) The *bitta²*, generally a span or hand's breadth, is in Hamirpur 16 *angul* or $\frac{1}{2}$ a *hāth* *Chaua³* to the east of the province, or *chyd⁴* in Meerut, is four *angush¹*, and six *chyd⁴* make one *hāth* The *dand* in Aligarh is equal to two *ulāh gaz*, and 2,500 *dand* make one *los* In Gorakhpur the *dhap* is about half a *los*, but in Azamgarh⁴ it is a footstep, and three go to the *latthā*. The *dor⁵* in Banda is equal to 100 *hāth*, and 100 *dor* go to the *los*, and in Hamirpur 100 *dor* make one *khet* The *gathā* is one-twentieth part of the *jarīb* of 55 yards and contains three *ulāh gaz* The *gathwāns* is the twentieth part of a *gathā* The *gaukos⁶* in the Upper Doāb is a vague measure of distance, as far as a cow's bellow can be heard The *gurah* is one-sixteenth of a yard The *hath* is the cubit, and varies from 18 to 20 inches in length The *ulāh gaz⁷* is Akbar's standard *gaz* of 41 fingers, the length of which was fixed at 33 inches In Hamirpur the *het⁸* is 100 *hāth*, and 100 *het* make 1 *los* The *los* varies in length in different districts It properly consists of 5,000 *gaz*, and the average is 2 miles 4 furlongs 158 yards The *latthā* is one-tenth of the *jarīb*, or $5\frac{1}{2}$ yards In the east districts *deg* or *parag*, and in the west *qadam*, is a pace *Sūt* is a thread breadth *Tāhā³* is a cubit used in measuring work in earth-digging and well-sinking

The *tasu* is 12 thread breadths, and 24 *tasu* make one yard

SECTION II.—SUPERFICIAL MEASURES

¹Prinsep's Useful Tables, p 90

The *Pallā bighā¹* is fixed at 3,025 square yards—that is one square *jarīb* of 60 *gaz*, or $\frac{1}{4}$ th of an English acre, or 3 roods 5 perches The sub-division in the Upper Doāb is—

20 *namcanis* = 1 *lachcanis*, 20 *lachcanis* = 1 *bisucanis*, 20 *bisucanis* = 1 *bisra*, 20 *bisra* = 1 *bighā*

The local or *lachcha bigha* varies throughout the province, and is on an average about one-third or one-fourth of an acre

The *dher* in the east districts equals the *bisra*, and a *manda* is two *bisra*

SECTION III—MEASURES OF WEIGHT

25 *dám* are counted to the pice (*paicá*) The *damri* is a nominal coin equal to $3\frac{1}{2}$ or $3\frac{1}{4}$ *dám* The *taká* equals 50 *dam* The *adhaká*, $12\frac{1}{2}$ *dam* The *duí ra*, $6\frac{1}{4}$ *dam*, or one *chhadam*. A pice to the east is called *kachchá* The *kanwá* is $\frac{1}{16}$ th of the *áná*. The *táli* is eight annas.

In weighing¹ the *rattí*, of 1875 grains troy is the basis of the metrical scheme 8 *rattí*=1 *mashá*=15 grains troy.

¹Prinsep's Useful Tables, p 63ff.

12 *mashá*=1 *tolá*=7 dwt 12 grs troy.

5 *tolá*=1 *chhatánl*=1 oz 17 dwt 12 grs. troy. 1 ounce troy=2 667 *tolas* or 2 *tolas* 8 *mashas*

$7\frac{1}{2}$ dwts.=1 *tola*

1 dwt.=0 133 *tolá*

The standard *man* of 40 *sers* of 80 *tolás* each weighs exactly 100lb. troy and 82.286lbs avoirdupois One ton equals 27 222 *mans*.

In weighing gold, jewels, &c., the standard is a seed known as *ghungchí*² (*abrus precatorius*), *rattí*, *chhontilí*,² *chrimthí*,² *sur/h*,² *gunja*,² *gumchí*,² or *kínch*.² Its weight is about 1 933 grains The *Laurena*⁴ in the east districts is a standard used by *sonárs* or jewellers.

²Elliot, Gloss, II 354L

³Wilson, Gloss, s. v.

⁴Azamgarh, Gloss, s. v

The following are some of the local weights used in the Province.—

(1) *Adharo*⁵—in Jalaun half a *ser*; in Hamírpur about one *ser*.

⁵Gaz, N-W P, I, 223
" I, 184

(2) *Adhelí*⁶—varies from $\frac{1}{2}$ to $\frac{1}{4}$ *ser*.

⁶Elliot, Gloss, II, 2
" II, 272

(3) *Adh páu ádh páu*— $\frac{1}{2}$ th of a *ser*.

(4) *Adh ser aserica*—half a *ser*.

(5) *Arhayá arhai ser*— $2\frac{1}{2}$ *ser*s.

(6) *Bandeá ser*⁷—a *ser* in which wages in kind are weighed out—about three-fourths of the Government *ser*

⁷Azamgarh Gloss, s v

(7) *Baryá*⁸—a *ser*, Lalatpur

⁸Gaz, N-W P, I 341.

(8) *Chakvri*—The weights in Binda⁹ are as follows.—

<i>Chakuri</i>	1	16	32	64	1,024
	<i>Aurud.</i>	4	8	16	256
		<i>Paid</i>	2	4	64
			<i>Dám or Táli</i>	2	12
				<i>Man</i>	16
					<i>Páth.</i>

⁹Gaz, N-W P, I, 120

The *páth* varies in size all over the district

- ¹⁰Elliott, Gloss, II, 272 (9) *Chaukari*¹⁰—one-fourth of a *chauthiyá*—about $\frac{1}{4}$ *ser*.
- ¹¹Gaz, N-W P, I, 184 (10) *Chauri*¹¹—about a *ser* (Hamírpur)
- (11) *Chauthiyá*¹⁰—a grain measure used in Bundelkhand about equal to a *ser* of wheat.
- ¹²Gaz, N-W P, I, Gloss, (12) *Choldá*¹²—a grain measure about $\frac{1}{4}$ lb (Bundelkhand)
- ¹³Gaz, N-W P, I, 223 (13) *Chirá*¹³—a grain measure equal to 1 *ser* (Jalaun).
- ¹⁴Asst Comm Sett Rep, G.L. 3 v (14) *Dhárá*¹⁴—a weight of 4 *ser*s (east districts)
- (15) *Don*—a grain weight in Gorakhpur, 16 *ser* go to a *mán*, and 16 *mán* to a *don*.
- (16) *Duáni*—vide *chahuri*, No. 8
- ¹⁵Gaz, N-W P, I, 184. (17) *Gon*¹⁵—a weight equal to 8 *mán*u (Hamírpur)
- ¹⁶Wilson, Gloss, 2 v (18) *Kanwá*¹⁶— $\frac{1}{16}$ th of a *ser*
- ¹⁷Gaz, N-W P, I, 184 (19) *Karwá*¹⁷—vide *chahuri*, No. 8, about a *ser* in Lalatpur
- (20) *Khanri*¹⁸—a weight equal to 20 *kuro* or 100 *chauthiya*, No. 11-qv
- (21) *Kuro*¹⁸—a weight equal to 5 *chauthiyá*, No. 11-qv.
- (25) *Mán* in Bánda—vide *chahuri*, No. 8
- (26) *Mán*—a weight of 16 *ser*, equal about 16 *ser*s (Gorakhpur)
- ¹⁹Gaz, N-W P, I, 184 (27) *Mánú*¹⁹—a weight equal to 4 *paú* (Hamírpur)
- ²⁰Prinsep's Useful Tables, p. 78 (28) *Paseri*,²⁰ *panseri*—properly 5 *ser*s, but it varies throughout the province according to the size of the local *ser*
- (29) *Páth*—in Bánda—vide *chahuri*, No. 8
- (30) *Páu*, *paú*— $\frac{1}{4}$ *ser*
- ²¹Gaz, N-W P, I, 348 (31) *Polí*²¹—half a *ser* (Lalatpur)
- (32) *Rajia*—a measure of capacity in Gorakhpur. It varies in size and averages about $1\frac{1}{4}$ Government *ser*
- (33) *Sara ser*— $1\frac{1}{4}$ *ser*
- (34) *T...*—3 *ser*.